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43 THE  
HISTORY

OF THE 8530

WORKS of the LEARNED,

FOR THE

Year One Thousand Seven Hundred  
and Thirty-nine.

CONTAINING

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and Foreign Parts.

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Vol. 5 (Jan - Dec 1739)

(VOL. I.)

LONDON:

148363  
14 | 2 | 19

Printed for JACOB ROBINSON, under the *Inner-  
Temple Gate* in *Fleet-Street*. MDCCXXXIX.

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THE  
HISTORY

OF THE

*WORKS of the LEARNED.*

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For JANUARY, 1739.

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ARTICLE I.

*To the Author of the History of the Works of  
the Learned.*

*A Vindication of the Jews and their Religion,  
from the Calumnies of the Egyptian, the Greek,  
and the Roman Writers.*

---

*Cupientes lædere dente  
Offendunt solido.*

HORAT.

Τὸ τοῖς πολλοῖς ἑτέροις συκβέβηκεν διὰ τὴν τῶν ἐνίων  
δυσμενείαν ὄιμαι γινώσκειν τὲς πλέον ταῖς Ἱσφορίαις ἐν-  
τυγχάνοντας. Joseph. contra Appionem.

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By CHARLES LAMOTTE, D.D.

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HERE is not perhaps a greater In-  
stance in antient or modern History of  
religious Aversion, national Hatred,  
Spite and Malice, and at the same Time  
of great Falshoods, Blunders, and Mistakes, than  
what may be observed in the Accounts which the  
B Heathen

Heathen Writers have given of the Rise and Original, Laws, Manners, and Religion of the *Jews*. In this the *Egyptians*, the *Grecians*, and the *Romans* have agreed, and have endeavoured to cast all the Scandal and Aspersions, and all the Dirt they could, upon that once-flourishing, but now unhappy, Nation. This is what I propose at present to consider, and to make the Subject of these following Sheets. 'Tis what has been touched upon, I must confess, by several Writers, *en passant*, and as it came occasionally in their Way; but has not, that I know of, been treated of *ex professo* by any one before me. What gave occasion to these Remarks, and drew my Thoughts into this Track, was a Book I have lately had the Pleasure to read, called *The Calumnies of the Heathens upon the Christians accounted for by Mr. Turner*: A Piece penn'd with such Learning and Judgment, such Fairness and Impartiality, that it is hard to say whether it is more useful and instructive, or more curious and entertaining; and to which I own myself much obliged for several Hints and judicious Remarks I have made use of in the Course of this Essay. I might perhaps have found farther Assistance from a Book written by a learned *German*, called, *Tractatus de Calumniis Paganorum in veteres Christianos*; but after all the Search I made, I could not get a Sight of it. Before I proceed, I shall beg Leave to make an Observation or two, which may clear the Way, and lay the Scene more open to the Readers. The first is, that whereas, in the Histories of other Nations, the earliest and most antient Writers, for want of clearer Light and better Information, are often in the Dark, apt to give into the Fabulous, and to commit many Mistakes which following Authors may more easily avoid; in the Matter before us the Case is exactly the Reverse, since the oldest Writers, as *Tully*, *Strabo*, and *Trogus*



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*gus Pompeius*, have given fairer and more impartial Accounts, than *Dio*, *Plutarch*, *Juvenal*, and *Tacitus*, who lived so long after them, and had several Helps and Advantages which the other did not enjoy; and who, besides the *Septuagint* Translation, written in a Tongue which was the fashionable and universal Language of the World, might have consulted, and had a full Information of the Laws, Customs, Antiquities, and Religion of that People, from that vast Number of *Jews* whom *Titus* brought with him from *Jerusalem*; and who resorted to *Italy* and *Rome* after the Destruction of their City and Temple; and might also have had recourse to *Josephus*, who gives a full and exact Account of the Histories and Antiquities of that Country. It will perhaps be said that *Josephus* was of a Nation which the *Romans* slighted, and look'd upon with Contempt, and so might shew no Regard to that Historian, or perhaps have never seen or heard of his Works. But this last is by no means the Case; for *Josephus* had been in Favour with two of the best and greatest of their Emperors, *Vespasian* and his Son *Titus*, which last received his History as a very agreeable Present, and shewed so great a Regard for it, that he ordered it to be transcribed, and repositied in the Publick Library at *Rome*. This, I confess, was only the History of the *Jewish* War; but it must have led and directed them to the Reading of his Antiquities; a Book, *si non alio nomine saltem propter stylum legendus*; which tho' it had nothing else to recommend it, was worthy their Perusal upon the Account of the Beauty and Eloquence of the Stile; which was so valued by the Antients, and particularly by *St. Jerom*, who was a very competent Judge, that he called *Josephus* the *Livy* of his Time. The consulting this Author would have saved 'em many egregious Blunders and Mistakes,

and the Shame of blushing for them afterwards. My other Observation is, that the chiefest and heaviest Calumnies that have been cast upon the *Jews*, are chiefly owing to the *Egyptians*. For since the old Grudge between the two Nations, since the heavy Plagues and Judgments they had suffered upon the Account of that People, they had conceived such an inveterate Hatred against 'em, that it became Πατροπαράδοτον *odisse Judæos*; it was hereditary for the *Jews* to be hated and detested by the *Egyptians*; and to this old Grudge and Repentment we may add national Jealousy in Point of Antiquity, between the two Nations. This was the main Reason of *Manetho's* writing so virulently against them. *Manetho* was an *Egyptian* Priest, who lived in the Time of *Ptolomy Philadelphus*, in the 450th Year of *Rome*; who, out of this Pique in Point of Antiquity, (as some learned Men have thought) undertook his History, to blast and discredit the Account that *Moses* had given of the Creation of the World. 'Tis certain the *Egyptians* were very jealous in this Point, and great Boasters of the Antiquity of their Nation; as appears by the famous Dispute between them and the *Scythians*, which is recorded by *Justin*. The *Egyptians* believed that Men and other Creatures originally sprang from the Slime and Mud of the Earth, heated and impregnated by the kind Warmth and Influence of the Sun; and pretended that when the *Nile* subsided, and left the Mud, the Power of the Sun was such in their Country, that it animated those Clods of Earth, and filled that Part of the World with Animals before any other. The *Scythians* on the other Side (not being Philosophers enough to disprove equivocal Generation, which would at once have destroyed and knock'd o' the Head the System and Pretensions of the *Egyptians*) alledged, that as the Earth at present lay all under

Water,

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Water, where these came to fall and subside 'twas but natural to suppose these were the first Parts of the World that were settled and inhabited. I once thought this Notion of the *Scythians* might come from some dark Tradition of the Creation, and the Account that *Moses* gives, that the Spirit of God moved upon the Face of the Waters; which I make no doubt gave Occasion to some Philosophers to imagine, that Water was the *Materia prima*, the primitive Matter from which all Things were created and formed. This, as *Porphry* relates, was the Sentiment of *Numenius*, that all Things sprung out of the Water, θεοπνεύω ὄντι, being divinely inspired; and this long before him, was also the Opinion of *Thales*, the \* *Milesian*, who, according to † *Tully*, maintained that Water was the Beginning of all Things; and that God was the Mind which formed all Things out of that Element. But I am now inclined to believe this Notion of the *Scythians* proceeded from some Tradition of the Deluge, and the Ark's settling and landing in that Country. I know the common received Opinion among learned Men is, that it settled upon Mount *Ararat* in *Armenia*. But some ancient Writers, and one particularly (quoted by *Portius Cato*) who lived two hundred and fifty Years before the Time of *Ninus*, saith, that the Earth, which had been over-flowed with Water, began first to appear in *Saga Scythia*, and those Northern Parts of the World; and this I find, with Pleasure, is the Opinion of a learned and judicious || Writer, in

\* *Thales* was not born at *Miletus*, but was by Birth a *Phænician*, but was so called from his living and residing in that City; as *Clemens Alexandrinus* affirms, Θάλης Φόινιξ ὦν τὸ γένος Ἀιγυπτίων προφῆταις συμβεβληκέναι εἴρηται. *Clem. Alex. Edit. Potteri*, p. 354.

† *Thales* dixit aquam esse initium rerum, Deum autem mentem quæ ex aqua cuncta finxerat. *Tully Lib. i. de Nat. Deorum.*

|| *Mr. Shuckford*, Vol. III. p. 209.



his Connexion of the sacred and profane History ; who says that the Ark, upon the subsiding of the Waters, stopped upon the Mountains of *Scythia*, or at *Bactria*, which is contiguous to it ; that *Noah* made his first Settlement there, and that those who travelled to *Shinar*, and there built the Tower of *Babel*, were only some Colonies of Men that departed from him, lest they should incumber and overstock the new Settlement ; or rather that they might find some more fruitful and temperate Countries to dwell in. This that learned Man, by the Help of some Traditions, and the perfect Analogy he finds between *Noah* and the first *Chinese* Kings, has set in so clear a Light, as he does indeed every Thing he takes in Hand, as not to leave any Room for a Reply. But to return to the History which *Manetho* pretends he composed from some Inscriptions upon Pillars, and other Records in the Temples : These learned Men look upon as mere Fables and Fictions, to set off the Original of his own Country, to discredit the Account of *Moses*, and to sink and depreciate the Antiquity of the *Jews*. If he had gone no farther, he would have been less to blame, his romantick Account would only have been look'd at as a Gasconade, and vain Boast, proceeding from national Love, the *patrii dulcedine soli*, and would rather deserve to be laugh'd at, than seriously confuted. But not content with this, he has carried his Malice farther, giving a deeper Wound to the *Jewish* Nation, by representing 'em as a vile, nasty, and despicable People, who, upon the Account of Scabs and Leprosy, were expelled out of *Egypt*, lest they should poison and infect the Country. *Manetho* is reckoned the first Author and Broacher of this Calumny, which *Josephus*, with his usual Exactness, has examined, and shewed the Falshood and Absurdity of it from the Laws and and Institutes

tutes of *Moses*, and from the Care he took to prevent that Disease from spreading and encreasing among the *Jews*; by confining Lepers to retired and separate Places, forbidding 'em to come into Towns and Villages, and declaring all impure that should touch them, or any Thing that belonged to them, or had the least Commerce and Communication with them; and by enjoining to those that were recovered from it, many Washings, Cleansings, Shavings, Purifications, and Sacrifices, before they could be admitted into the Holy City again. And can it be reasonably supposed that one who had laboured under that Distemper himself, would have shewn such extreme Severity to those infected People, and enacted such hard Laws, which could so easily have been retorted upon him, and must needs have covered him with Shame and \* Confusion? This is the Substance of *Josephus's* Answer to this Slander of *Manetho*, which seems to be very solid and just. But I wish he had proceeded farther, traced it to its Original, and shewn us what it was that first gave Rise to that Calumny; which I the more wonder he did not, since it was so plain and obvious, and might be so easily accounted for, from the Writings of *Moses*. I mean from the Plague of Boils and Blains, which the *Egyptians* were visited with upon the Account of the *Jews*, and which, together with other Plagues and Judgments, prevailed at last upon their har-

\* Τοῖς γὰρ λεπρῶσιν ἀπέρισκε, μήτε μένειν ἐν Πόλει, μήτ' ἐν κώμῃ κατοικεῖν, ἀλλὰ μόνες περιπατεῖν κατεχισμένους τὰ ἱμάτια, καὶ τὸν ἀψάμενον αὐτῶν ἢ ὁμῶς φρον γενόμενον, ἔκαστον ἡγᾶται. Καὶ μὴν καὶν θεραπευθῇ τὸ νόσημα, καὶ τὴν αὐτῆ φύσιν ἀπολάβῃ, περὶερκε τινὰς ἀγνείας, καθαρὰς πηγῶν ὕδατων λετροῖς, καὶ ξυρήσεις πάσης τριχὸς, πολλὰς τε κελεύει καὶ παντοίας ἐπιτελεσαντα θυσίας, τότε παρελθεῖν εἰς τὴν ἱερὴν πόλιν. Κάιτοι τέναντίον εἰκὸς ἦν προνοίᾳ τινὶ καὶ φιλεανθρωπίᾳ χρῆσασθαι τὸν ἐν τῇ συμφορᾷ ταύτῃ γεγονότα πρὸς τὴς ὁμοίως αὐτῷ δυσυχήσαντας. *Joseph. contra Appion. Aurel. Allobrog. p. 1046.*

den'd and unrelenting King to suffer them to depart out of *Egypt*, and to go as they desired, to sacrifice to God in the Wilderness. This, I make no doubt but the *Egyptians* in Process of Time were willing to forget, to shift off the Scandal from their own Nation, and to fix that upon the *Jews* which in reality had happened to themselves. This, if it wants any Proof, seems to be confirmed by the Account which *Justin* has given of the *Jews*, which, tho' false and fabulous in the main, yet sets this very Matter in a clear and proper Light. When the *Egyptians*, \* says he, suffered Scabs and scurfey Sores, *scabiem & vitiliginem*, they consulted their Gods, who advised 'em, by all Means, to get rid of the *Jews*, and drive them out of their Country, lest the Plague and Infection should spread and increase among them; that the *Jews* departing out of their Coasts, under the Conduct of *Moses*, stole away the *Sacra*, or sacred Vessels of the *Egyptians*; that these pursued after them, but by Storms and Tempests were baffled in their Design, and obliged to return home. Who does not see some bright Gleams of Light break thro' this Narrative of *Justin*, which seems to be only a Repetition of the Account which *Moses* has given of these Facts? Here the *Egyptians* are said expressly to have been visited with Boils, Leprosy, and Scabs, and advised by the Gods to drive the *Jews* out of their Land; that they robbed and spoiled the *Egyptians*, who pursuing after them, were obliged, not by Force; Battle, or open Violence, but by the visible Interposition of

† Sed *Ægyptii* cum *scabiem & vitiliginem* (which last Word, in *Arnobius*, signifies Leprosy) paterentur responso moniti eum (*Mosem*) ne pestis ad plures serperet, terminis *Ægypti* pellunt; cum igitur exsulum factus sacra *Ægyptiorum* furto abstulit, quæ repetentes *Ægyptii* domum redire tempestatibus compulsi sunt. *Just. lib. xxxvi. cap. 2.*



Providence, and by Storms and Tempests, (which directly points out their Destruction in the *Red-Sea*) to return without Success to their Country † again. So that, upon the whole, the Account of the *Roman* Writer, like *Telephus's* Spear, carries its own Balm and Cure along with it; instead of shaking the Credit of the History of *Moses*, confirms and strengthens it, and effectually confutes this Calumny, which *Dio*, *Tacitus*, and other Authors have copied from this *Egyptian* Writer. The next Author I shall examine, who has shewn his Spite and Ill-will against the *Jews*, is *Apion* the Grammarian, or, as some write his Name, \* *Apion*, with a single *p*, which, 'tis said, he assumed by reason of its Resemblance with *Apis*, one of the Deities which the *Egyptians* worshipped under the Figure of an Ox. But the *Jews* have no Reason to be concerned at the Slanders of such a noisy, vain, and empty Writer; who was so puffed up with Pride, that he used to promise immortal Fame to those to whom he dedicated his Works, and whom he celebrated in his Writings. For his Noise, Emptiness, and Vanity, the Emperor *Tiberius* used to call him *Cymbalum Mundi*, the Drum or Cymbal of the World; tho' *Pliny* saith, he ought rather to have been called the Cymbal of Fame, from the harsh and disagreeable Sound he gave.

† See *Shuckford's* 3d Vol.

\* This Name, and its Resemblance with the *Greek* Participle ἀπιών, drew a late very celebrated Critick, the famous Father *Rapin*, into a very ridiculous Mistake, who quoting a Passage of *Eustathius* upon *Homer*, who saith, that a certain Painter went to *Athens*, to consult that Poet's fine Description of *Jupiter*, in order to draw the Figure of that God after it, adds καὶ ἀπιὼν ἐγχαψε *i. e.* going home, he drew his Picture; which that learned Man very unluckily thus translates, "as is related by *Apion*." Whereas *Apion* is entirely out of the Question here; the Words implying no more than that the Painter, ἀπιὼν, going home, drew his Image of *Jupiter* by the Idea he had received from that Passage in *Homer*,

But

But he was for nothing more remarkable than for his inveterate Hatred to the *Jews*, which put him upon a Project that, without a particular Interposition of Providence, must have ended in their utter Destruction. What I mean was, a Journey he undertook to *Rome*, to complain to the Emperor *Caligula*, that the *Jews* at *Alexandria* refused to admit his Statues and Images in their Temple.\* This was touching that Prince to the Quick, and wounding in the tender Part one who had declar'd himself a God, and expected to be worshipped as such by his Subjects. On this cruel and spiteful Errand *Appion* was sent by the People of *Alexandria*, who were mortal Enemies to the *Jews*, of whom there were very great Numbers in that City. For, besides the old Grudge between the *Egyptians* and the *Hebrews* in the Time of *Moses*, they had continual Jars and Heart-burnings among them, occasioned partly by the Difference of their Religions, and partly by the Zeal and Indiscretion of the *Jews*, who lived among them,

\* The same Complaint was made afterwards of the *Jews* at *Jerusalem*, to that Prince, who, incensed at the Disrespect they shewed to his Statues, sent Orders to *Petronius*, the Governor there, to destroy without Mercy, every one that made the least Opposition to his Will: But that merciful Commander, when he saw the Obstinacy of the *Jews*, and that every Soul of them would be cut off rather than suffer such a Profanation of the Temple, unwilling to destroy so many innocent People, that acted out of a Principle of Conscience, wrote to the Emperor, and begged of him to soften and mitigate the Sentence; but the cruel and unrelenting Prince was so far from complying with this Remonstrance, that he sent an Express to the other Officers of the Army to execute the Sentence with the utmost Rigour, and to cut off the Governor himself, who had presumed to delay the Execution of his Orders. In these sad and melancholy Circumstances, when every Thing threatened the Ruin of the *Jews*, *Presentemque viris intentant omnia Mortem*---the News came of the Murder of *Caligula* himself, which sheltered them from the Storm that was just ready to break in upon them, and saved them for that Time from Ruin and Destruction.

and



and who, shocked at the gross Acts of Idolatry which they saw practised in that City, where they worshipped Bulls, Dogs, and other of the vilest Animals, could not help insulting and reproaching them for so shameful and scandalous a Worship; which made those, to be even with them, invent all Manner of Calumnies and spiteful Stories of the *Jews*, and this ridiculous one among the rest, of their worshipping the Head of an Ass in their Temple. This was first published by *Appion*, who writes, that when *Antiochus Epiphanes* broke into the Temple and plundered it, he found an Ass's Head of solid Gold, richly adorned, to which they paid divine Honours, and worshipped as a God. That this silly and improbable Story was invented by the *Egyptians*, out of Revenge for the Reproaches the *Jews* had cast upon their Worship, seems plain from *Josephus's* Answer, and the Manner he retorts it upon *Appion*: Of all Men in the World (saith he) the *Egyptians* have the least Reason to object this to our Nation, since the worshipping an Ass, was the Charge true, is not worse than that of Ferrets, Goats, and other vile Animals, which they themselves adore as their Gods. If *Appion* had not the Ignorance and Stupidity of an Ass, with the Impudence of a Dog, which the *Egyptians* worship, he would never have laid this to our Charge. We do not give that Honour and Worship to this vile Animal, which they pay to Asses, Crocodiles, and Vipers, esteeming those happy, and Favourites of God, who are stung or destroyed by them. We put our Asses to the same Use as all other wise and sensible Nations do; we employ them in carrying our Burdens, in our Works, Labours, and our Agriculture, and punish and correct them when they are lazy and sluggish, and do not perform  
their

their Parts\*. Thus did *Josephus* answer *Appion*, and fairly retort the Calumny upon him. But here again I wish he had not stopt there, but had given us his Thoughts concerning the Rise and Original of this Slander, which I am persuaded must have been very curious, and far more satisfactory than all the Guesſes and Conjectures of the modern Writers. 1st, A learned Man thinks, that when the Heathen saw the *Jews* pray with Hands and Eyes lifted up to Heaven, they concluded they worshipped the Clouds and the Heavens; which is hinted at by *Dio* in his Account of the *Jews*, and laid to their Charge by *Juvenal*, *Sat. xiv. v. 97. Nil præter nubes, & cæli numen adorant*; and that ἑξάνδς, the Heavens, being by Contradiction written ὄνος, this might give occasion to think that the *Jews* worshipped that Animal. The judicious Mr. *Reland* endeavours at another Solution: He thinks that as the *Grecian* Vessels, with two Ears, called ἀμφώτιδες, were also named ὄνοι, Asses, the Ass said to be found by *Antiochus* in the Temple, was no more than the Pot or Vessel of *Manna* which was repositied there: But as it is agreed on all Hands, that this Vessel, as well as the Altar of Incense, the Shew-Bread Table, and the golden Candlestick, was destroyed with the first Temple; and it does not appear it was made anew after the rebuilding of the second, as indeed it could not be for want of

\* *Ægyptius, si quid tale apud nos fuisset, nunquam debuerat nos increpare, cum non sit asinus deterior, furonibus, hircis, & aliis qui apud eos sunt dii.---Hæc igitur debuerat Appion respicere, nisi cor asini ipse potius habuisset, atque impudentiam canis, qui apud eos assolet coli. Nos asinis neque honorem, neque aliquam potestatem damus, sicut Ægyptii crocodilis & aspidibus; quando eos qui ab istis mordentur, & a crocodilis rapiuntur, felices & deo dignos arbitrantur; sed apud nos sunt asini, quod apud alios sapientes viros, onera sibi imposita sustinentes, & si proposita non adimpleant, valde multas plagas accipiunt. Joseph. ib. pag. 1065.*

that

that *Manna* that came down from Heaven ; there seems to be no Ground at all for the Conjecture of that learned Writer : As to the Traditions of the *Jews*, those religious Triflers, that it was hid with the Ark and other Utenfils, and preserved by *Jeremy* ; or that *Jofiah*, hearing from *Huldah* the Prophetess, that the Temple would speedily after his Death be destroyed, caused the Ark to be put in a Vault under Ground, which *Solomon*, foreseeing that Destruction, had caused on Purpose to be built for the preserving them ; these are too trifling and inconsiderable to suffer any Strefs to be laid upon them. *Tanaquil Faber*, one of the boldest Criticks of his Time, saith, this Calumny might proceed from the schismatical Temple of the *Jews*, built by *Onias* in *Egypt* ; and that it being called *Ovêis vâ©*, and the Town *Ovêïov*, from its Founder (which comes very near to *ov©*, an *As*) this might give the first Rise and Occasion to that Report. This may strike at first Sight, and seem to carry some Probability along with it ; but besides that *Appion* was too learned a Man to commit such a Mistake, as he himself lived in *Egypt*, where that Temple was built, it is likely he would have fixed the Adoration there, not have placed it at *Jerusalem*, where he saith it was discovered by *Antiochus Epiphanes*. But the most pleasant Solution of all is that of the late *Mr. Jurieu*, a *French* Clergyman in *Holland* ; which he thinks is very clear, and comes up to the Point, if you will allow of his Suppositions : He saith, that as the Cherubims in the Temple were represented by four Faces, one of which was that of an Ox ; this last, if the Horns were taken away, and Ears clapt on instead of them, might very easily pass for the Head of an *As*. But, allowing this to be true, can it ever be supposed that the *Jews* at that Time should play such a silly Prank, should so disguise their



their Cherubim, and this at the very Time that *Antiochus* was besieging their City, and ready to break into their Temple. By this Way of Reasoning, and the Help of such Suppositions, one may prove any Thing in the World, that Black is White and White is Black.

But I rather believe that the Law of *Moses*, and the Practice of the *Jews*, might give the Heathen Occasion to invent this Calumny. They had observed, that the *Jews* offered and consecrated the First-born of all their Beasts, except that of an Ass, which was not offered nor sacrificed, but was redeemed by Money ; from which Distinction they might infer, that they had some special Regard and Esteem for that Animal \* beyond the rest ; and from a Regard and Esteem, the Transition was easy to a religious Worship. This is what *Josephus* particularly wards against, and lays the greatest Strefs upon, declaring that the *Jews* paid no other Honours and Regard to the Ass, than other Nations did ; that they employed them in laborious Offices, and punished them when they neglected their Works. I shall now have done with *Appion*, whom I will leave under the Lash of *Josephus*, who has treated him as he justly deserved ; and shall proceed to the Accounts which some other Authors have given of the Religion of the *Jews*, as *Trogus Pompeius*, *Tully*, *Strabo*, *Dio*, *Tacitus*, and *Plutarch* ; of whom I have already observed, that the most antient and early of these Writers have given truer, fairer, and more impartial Accounts of the *Jews*, than later Authors, who had greater Opportunities to be better informed, which I shall endeavour to account for in the Sequel of my Discourse. To set the Matter in a clearer Light,

\* See Mr. *Selden's* Table-Talk.

and make the Contrast the stronger, I shall begin with these last. And 1st, *Dio*, an excellent Historian, does the *Jews* the Justice to say, that they had no Statues and Images in their Temples ; it being their Opinion that God could not be described or represented by any visible or corporeal Appearance whatsoever. He extols the Beauty and Magnificence of their Temple, and only finds Fault that its Courts had no Roof or Covering, but were naked and open to the Air ; from whence he seems to conclude, they paid their Adoration to the Heavens and the Clouds. Some learned Men have thought this Notion of their worshipping the Clouds, which *Juvenal*, as I have before observed, had taxed them with, might proceed from God's appearing to *Moses* in a Cloud, for the Space of six Days in Mount *Sinai*, when he called him up through that Cloud, and delivered him the Laws on the two Tables of Stone : Others derive it from that Pillar of Cloud which went before the *Israelites*, and was a Guide to them when they travelled through the Wilderness ; and lastly, others think it came from the Cloud which filled the Tabernacle when it was first dedicated to God ; so that *Moses* was not able to enter into the Tent of the Congregation, because of the Cloud and the Glory of the Lord, which filled the Tabernacle. But of all Writers of the Affairs of the *Jews*, no one has shown more Malignity, and been guilty of greater Errors and Mistakes, than *Tacitus*. He stumbles at the very Threshold, and trifles egregiously about the Original of that People, whom he sometimes derives from Mount *Ida* in *Crete*, sometimes from *Egypt*, or the Land of *Ethiopia*. I do not take this Author to Task upon the Account of any new Calumny he

\* Turner's Calumnies, p. 107.

has cast upon the *Jews*, but to shew the Blunders, Mistakes, and Self-contradictions he has fallen into, in Relation to that Nation. He has little more than copied the Slanders of *Manetho*, *Appion*, and others. He follows the first in the Story of their being expelled *Egypt* by Reason of their Leprosy ; and the second in the ridiculous Accusation of their worshipping an *Ass* ; of which he gives this Reason, that as the People of *Israel* in their travelling through the Wilderness, were ready to perish for Want of Water, *Moses*, by the Direction of a Drove of *Asses*, discovered some green and florid Grass, and found out Springs, that refreshed his Army, and hindered it from dying with Thirst ; and that, out of Gratitude for this Discovery, he made the Figure of an *Ass*, consecrated and placed it in the \* Sanctuary, there to be adored and worshipped by the People ; in which he betrays a shameful Ignorance of the *Jewish* Worship ; since the *Septuagint*, *Josephus*, or any of the *Jews*, would have told him, that the High-Priest only, and that but once a Year, was allowed to come into that Holy Place ; and that the People were so far from being permitted to come there, that they cou'd not so much as look into it, by Reason of a Veil and Tapestry that was hung before the Door, to stop and intercept the Sight. This Writer seems to agree with *Josephus*, *Dio*, and *Strabo*, who say the *Jews* had no Statues and Images in their Temples, as not thinking that God could be pourtrayed and represented by any human Art. The *Jews* (saith he) own

\* Sed nil æque quam inopia aquæ fatigabat, jamque haud procul ab exitio erant, cum grex asinorum agrestium e pastu in rupem nemore opacam concessit. Secutus Moses, largas aquarum venas aperit. Effigiem animalis, quo monitante errorem sitimque depulerant, penetrati sacravere. Vide Tacit. Edit. Elz. 1634. p. 671.

but one supreme \* God, whom they worship in their Minds, and look upon all those as profane who represent the Godhead with mortal and perishing Matter, and in the Figure of Men. So far are they from suffering Images in their Temples, that they do not so much as admit them into the Cities where they dwell, and will not pay that complimental Flattery to the Statues of Kings and Emperors themselves; and this he has the Face to say, when almost in the same Breath, in the very Page before, he had declar'd they had the Image of an Ass in their Temple. If this is not *pugnantia secum frontibus adversis componere*, I do not know what is. Again, as if he could not help blundering when he speaks of the Religion of the *Jews*, after he had done them the Justice to say, that they maintain'd the Unity of the Godhead, that they worshipped but one God, whom they thought an eternal and unchangeable Being, he soon after assigns them a Plurality of Gods; and saith, that before the Ruin of the Temple, a Voice was heard there, saying, † *excedere Deos*, that the Gods were departing and forsaking the Place; and that a Noise was heard on their leaving it. A learned || Critick endeavours to bring him off, by saying, that he spoke *Πληθυντικῶς*, in the plural Number, *more gentili*, according to the Manner of Speaking of the Heathen. But I can-

\* Judæi unum Numen intelligunt. Profanos, qui Deorum imagines, mortalibus materiis, in speciem hominum effingant: summum illud æternum, neque mutabile nec interituum. Igitur nulla simulacra urbibus suis nedum Templis sunt. Non Regibus hæc adulatio, non Cæsaribus honor. Ib. p. 672.

† Tacit. & Hist. l. 5. c. 3.

\*\* Visæ per cælum concurrere acies, rutilantia arma, & subito nubium igne collucere Templum. Expassæ repente delubri fores & audita vox major humanâ Excedere Deos, & simul ingens motus excedentium. Tacit. Hist. l. 5. c. 13. Edit. Gronovii.

|| Mr. Le Clerc.



not be of his Opinion, nor think so favourably of an Author who commits so many Errors and Mistakes, and can hardly take a Step without a Blunder or Fall. And yet such a Writer as this, who lived at so great a Distance from the Time and Place where those Facts were transacted, shall, in the present Age, be thought to deserve greater Credit than *Moses* and the Evangelists, who were actually upon the Spot, and recorded what they saw with their own Eyes, and heard with their own Ears. And the false and malicious Accounts he gives of the Christians, shall be preferred to that of *Pliny*, one of the best and wisest Men of his Time, who was a Governor of a Province that was full of those of that Persuasion, which deserves, for their Honour, to be written in Characters of Gold. I remember a few Years ago, when Mr. *Gordon's* elegant Translation of *Tacitus* came out, some of our Unbelievers, who had not Learning enough to read the Original, triumph'd very much, and were greatly delighted with the Scorn and Contempt with which he treats the Laws and Religion of the *Jews*, and the scandalous Accounts he gives of the Christians. But it is common (as a very ingenious \* Writer has observed) for Deists, and Enemies to Reveal'd Religion, when they meet a Pagan Antiquity that contradicts and discredits the *Jewish* History, to cry up a *Greek* Historian, as an Evidence to which nothing can be replied. An imperfect Hint of *Herodotus*, or *Diodorus Siculus*, tho' one lived a thousand, the other fifteen hundred Years after the Point in Question, pick'd up from any lying Vagabond they met with in their Travels, shall outweigh the History of *Moses*, who wrote of his own People, and lived in the very Times he wrote of. But

\* Mr. *Warburton's* Divine Legation.



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to turn the Tables, and apply the Testimony of these very Writers, and others of Credit of the same Nation, to the Confirmation of the *Jewish* History, and then nothing is more fallacious and uncertain than those ancient Records. I beg Leave to add to this Observation of Mr. *Warburton*, that some of the Writers on the Side of Infidelity have not scrupled to mangle, corrupt, and falsify such Passages in ancient and modern Books that seem to pinch them, and to favour in the least the Cause of Religion. There is but one poor little Passage in the whole Account of *Tacitus* in favour of the Antiquity of the Rites and Religion of the *Jews*, which a Writer of Figure among them has wrested from, and warped directly against them. *Tacitus* saith, \* that these Rites of the *Jews*, however they were introduced at first, have Antiquity on their Side to support and defend them; which Mr. *Blount*, with great Ingenuity, translates in this Manner:† These Rites, however they were introduced at first, have no Antiquity for their Patronization,‡ and has the Modesty, without a Blush, to refer his Readers to the very Passage in that Historian. With equal Candor and Sincerity the same Writer has quoted a Passage out of Sir *Thomas Browne's Religio Medici*, in relation to the Ark,\*\* where that learned Man saith, “How all Kinds of Creatures, not only in  
“ their Bulks, but with a Competency of Food  
“ and Sustenance, might be preserved in the Ark,  
“ and within the Extent of three hundred Cubits,  
“ to a Reason, that rightly examines it, will appear very feasible.” Thus the Words stand in the Book itself, and in the Annotations upon it.

\* Hi ritus quocunque modo inducti antiquitate defenduntur.

† See Dr. *Jenkins's* Reasonableness, Pref. 1. Vol. I. p. 10.

‡ See Dr. *Jenkins's* Reasonableness of Christianity. Pref. to 2d Vol.

\*\* Oracles of Reason, p. 132.

But this Gentleman, by a small Alteration, and flinging in the little Negative \* *not*, makes the Doctor speak quite otherways, and say, “ That to a Reason that rightly examines it, it will not appear very feasible” ; which should set Men upon their Guard against the Quotations of those Gentlemen, and oblige them to go to the Spring-Head, and to consult the Originals themselves. I could make many other Remarks upon that unhappy Gentleman and his Performance, that has been so much cried up by a Set of Men in our Days, but that I take no Delight in insulting the Memory, and trampling upon the Ashes of the Dead.

This brings to my Mind another very extraordinary Quotation in a late Book, intituled, *An Enquiry into the Constitution, Discipline, &c. of the primitive Church* ; where the Author, quoting *Ignatius*, makes him say, that Christian Deacons were [only] Ministers of Cups and Meats, ἔσμεν καὶ ποτηρίων καὶ βρωμάτων διακονοί ; but unluckily omits the Negative οὐ, which makes a little Alteration in the Text, ἐ καὶ ἔσμεν, which stands in the very Edition of *Vossius*, to which he refers his Readers. By such Citations as these, by this Liberty, all the Passages of the Ancients may be turned and warped like a Nose of Wax, and be brought to prove the greatest Falshoods and Absurdities in Life, and that---*Nil intra est oleum, nil extra est in nucē duri*. Since the writing of this, I have met with a Passage in an anonymous Letter to the present Archbishop concerning the Validity of Lay-Baptism, and think myself obliged to do some Justice to the Writer of this Enquiry ; I say, some Justice ; for if the Account of the Letter-Writer be really true and Matter of Fact, (as there seems to be no just Reason to think otherways) that Gentleman

\* *Religio Medici*, l. 1. p. 22.

cannot entirely be excused. The Author of this Piece was long supposed, and has been known since, to be the late Sir P—— K——, the great Honour and Oracle of the Law, of whom it was hard to say, when he pleaded at the Bar, whether the Judge and the Audience took more Pleasure and Delight in hearing him, or whether his Clients had more Joy and Assurance of Success in the Affairs which they committed to his Management and Care. But as no one made a greater Figure in his Profession, so no one made a worse, and committed greater Errors and Mistakes, when he ventur'd out of it : I have just now mention'd one, which, in Charity, I am inclin'd to believe, was only an ἀβλεψία, or Oversight. I could give more Proofs out of the same Book ; as, where he speaks of Diocesan Episcopacy, and endeavours to prove the Equality of Bishops and Priests in the primitive Church. And thus it generally happens even with the greatest Men when they venture *ultra crepidam*, and do not keep within their true and proper Sphere. I could name some learned Men here, who, for want of this, have lost some Honour and Reputation they had justly acquir'd ; I mean, for want of confining themselves within the Bounds of their Profession, of following the old Rule, *nosce teipsum*, and measuring their Strength,

*Quid ferre recusent, quid Valeant humeri.*

An Answer was made by a very learned and judicious Divine to this Book in 1717, which Sir P—— saw and read in MS before it was printed ; and he had it in his Power to prevent the printing of it effectually, if he pleas'd. But so far was he from that, that he gave up his own Book, which had just then had a second Edition, without asking his Consent, by one *Bell*, a Dissenting Bookseller, thereunto



moved by the Party ; and he return'd the MS with Thanks, and desired it might be printed ; for it had convinc'd him of his Mistakes. So far that Gentleman seems to have been in the Right, and to have acted like a sincere honest Man. But I think that in Point of Honour and Conscience, he was obliged to go one Step farther ; I mean, by an open Declaration and publick Recantation, to repair the Mischief he had done, to heal the Wounds he had given to the Church of *England*, to wrest those false Weapons from the Hands of its Enemies, to make a full Reparation to the Publick, and to undeceive those Readers, whom by his Name and great Authority, he had misled in Points of such a Consequence as the Constitution and Discipline of the Primitive Church : This is what, I conceive, in Honour he was obliged to perform. But though no Man should ever be ashamed to own himself in the Wrong, which is but saying, in other Words, that he is wiser To-day than he was Yesterday ; \* yet such is the Weakness of human Nature, so fond are Men generally of their own Productions, that they are ashamed and unwilling to confess their Errors, and to give up their Mistakes,

*Et quæ olim scripsere pudet delenda fateri.*

I might now proceed to the Account which *Plutarch* has given of the *Jews*, who, I am sorry to say, has been as hard and severe upon them, and with as little Justice and Reason, as those Authors I have already mention'd ; and also to examine the earlier Writers who have treated of the *Jews*, and their Religion, as *Cicero*, *Trogus Pompeius*, and *Strabo*, who, as I have already observed, have given fairer and

\* See Thoughts of Dr. Swift and Mr. Pope,

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more impartial Accounts than those who lived long after them, and had Opportunities of better Information. But as I fear this would run me into too great a Length, take up too much Room in your History, trespass too far upon the Patience of your Readers, and deprive them of Remarks much more curious and instructive than my own, I propose to refer them to another Month, together with some Observations on a famous Passage of *Suetonius*, relating to our Saviour and the *Jews*, which has occasioned some Controversy among the Learned.

I am Sir, &c.

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## ARTICLE II.

*A Continuation of Mr. Lewis's History of the English Translations of the Bible.*

IN our first Article on this Subject we brought down the History of the *English* Translations of the Bible to the Year 1541, which is the Date of the last Edition thereof in the Reign of *Henry VIII.* About that Time his Zeal for the Reformation slackened, and the Popish Party regained the Ascendency over him. Accordingly, in the Parliament that met by Prorogation the twenty-second Day of *January*, 1542, an Act passed, which, tho' it did not entirely deprive the Laity of the Scriptures, yet it imposed such Restrictions as did not come vastly short of a Prohibition. *Grafton*, the King's Printer, was now likewise called to an Account for printing *Matthews's Bible* 1537. He was also examined about the Great Bible, and what Notes he intended to set to it; and tho' he replied, that he

added none to the Bible he printed, when he perceived the King and the Clergy not willing to have any, yet was he sent to the Fleet, from whence he was not released till six Weeks after, on giving a Bond of three thousand Pounds, neither to imprint or sell any more *English* Bibles, till the King and the Clergy should agree upon a Translation; which the latter intended should never come to pass.

But in the third Chapter of Mr. *Lewis's* Work, which we are now entering upon, and which treats *Of the several Editions of the English Bible, &c. during the Reigns of King Edward VI. and Queen Mary*, we find, that in the first Parliament which met after King *Edward's* Accession to the Throne, the fore-mentioned Statute was repealed; and there was printed immediately after, in 1547, an Impression of the new Testament in *Latin* and *English*: A Copy thereof is in *St. Paul's* Library, at the End of which is the ensuing Paragraph:

*Thus endeth the Newe Testament both in Englysche and in Laten of Mayster Erasmus Translacion, with the Pystles taken out of the Old Testament. Set forth with the Kynge's most gracious Lycence, and imprynted by William Powell, dwellyng in Fletestrete, at the Signe of the George next unto Saynt Dunstan's Church. The Yere of our Lorde Mccccxlvii. and the fyrste Yere of the Kynge's most gracious Reygne. God save the Kynge.*

The *Latin* is printed in a mix'd Character, mostly *Black*, and some *Roman*.

About the same Time the King ordered a Royal Visitation, in which were Injunctions given by him, as the supreme Head of the Church of *England*, to all his Subjects, both Clergy and Laity, strictly commanding the former to set up Bibles in the Churches, and the latter to read them: Every Parson, Vicar, Curate, Chauntery Priest, and  
Stipen-



Stipendiary, being under the Degree of a Batchelor of Divinity, should have of his own the New Testament both in *Latin* and *English*, with the Paraphrase of *Erasmus*.—This same Year therefore, says Mr. *Lewis*, was printed in *English* and *Latin* the New Testament in Quarto. The *English* was of the Translation of the Great Bible, and the *Latin* of *Erasmus's*.—This great Man had made a Paraphrase in *Latin* on the New Testament, which *Catharin Parr*, after her Marriage with *Henry VIII.* procured to be translated into *English*. It was printed in two Parts at several Times: The first came out of the Press, the last Day of *Januarie*, Anno Domini 1548, the second, on the Sixteenth of *August*, 1549. *Erasmus* had omitted the *Revelations* of St. *John* in his Version, but the Printer, *Edward Whitchurch*, in Order to make this Testament compleat, procured *Leo Jude's* Paraphrase on the *Apocalypse* to be rendered into *English* out of the *High-Dutch*, and added to what *Erasmus* had done.

In 1548 was published in Octavo, an Edition of *Tyndal's* New Testament, with the following Title; *The New Testament of our Saviour Christ, newly set forth after the best Copie of William Tindale's Translation, whereunto are added the Notes of Thomas Matthew, wyth other healpynges verie much to the Understandyng of the Text. Imprinted at London, by John Daye and William Seres, dwelling in Sepulchre's Parish, &c.*

In *August*, 1549, was finished at the Press a new Edition of *Taverner's English Bible*, with the ensuing Title: *The Bible, that is to say, all the Holy Scripture; in which are contained the Olde and New Testament, traly and purely translated into English; and nowe lately with greate Industry and Diligence recognised.*

*Imprynted at London by Jhon Daye, dwelling at Alder-*

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Aldersgate; and William Seres dwelling in Peter  
College, &c.

Another Edition of this Bible in a short Folio was printed *A. D.* 1551.

The same Year \* was published a third Edition of the New Testament in *English*, with the *Latin* of *Erasmus*.

In *October* of this Year 1549, was finished at the Press a new Edition of *Matthews's Bible*, with this Title: *The Bible; whych is all the Holy Scripture: in whych are contayned the Old and Newe Testament, truelye and purely translated into Englyshe, by Thomas Mathewe, 1537. And now imprinted in the Yeere of our Lord M.D.XLIX. Imprinted at London by Thomas Raynolde and William Hyll, dwelling in Paule's Church Yard, &c.*—In this Edition, Mr. *Lewis* says, the former, of 1537, was revised, and the Notes altered; of which he has given a Specimen by a Collation of one of the Notes, as it stands in the two Editions.

In *December* following was published another Edition of the *Great Bible*, as corrected 1541. It was printed by *Edward Whitchurche*.—Some Time the same Year, 1549, was printed another Edition of *Matthews's Bible*.

Next Year, 1550, was published another Edition of *Coverdale's Translation* of the Bible 1535, Folio. This was in Quarto, printed for *Andrew Hester* in *Paul's Churchyard*. In this Edition, says our Author, are the three Verses in *Psalme* xiv. viz. the 5th, 6th, and 7th, printed in the same Letter with the others, but a marginal Note is added, intimating that they are not in the *Hebrew*.

Another Edition of this Bible was printed by *Edward Whitchurch* in Quarto this Year, and dedicated to Archbishop *Cranmer*.

The same Year was printed in Octavo and

\* It is somewhat dubious whether 1551 or 1549 be here meant.  
Twelves,



Twelves, a Book, of which Mr. *Lewis* transcribes this Aceount from *Maunsell's* Catalogue of Lord *Oxford's* Bibles, &c. “ *Myles Coverdale* conferred  
 “ with the Translation of *William Tindal*. Printed  
 “ by *R. Wolf*, 1550, Octavo. The Title of it  
 “ runs thus : *The Newe Testament diligently transla-*  
 “ *ted by Myles Coverdale, and conferred with the*  
 “ *Translacyon of William Tyndale, with the ne-*  
 “ *cessary Concordances alleged.* AN. M. D. L.  
 “ Underneath is a wooden Cut of a Fox and a  
 “ Wolf, with these Letters by them REIN.  
 “ WOLF. being the Printer's Rebus. On the  
 “ other Page is *An Almanack for ix Years.* Then  
 “ follows *The Kalendar*, and Directions for to knowe  
 “ *what Sygne the Sonne is in, and to fynde the*  
 “ *Newe Moone*; and the following Note; *In the*  
 “ *Newe Testamente the Evangelistes have rekened*  
 “ *the Hours after the Manner of the Babilonians;*  
 “ *begynnyng the Day at the rising of the Sonne.* At  
 “ the Ende is a *Table to fynde the Epistles and Go-*  
 “ *spels.* Imprinted at London at the *Signe of the*  
 “ *Brazen Serpent in Paule's Church Yarde* by *Rey-*  
 “ *nold Wolf*, Anno 1550 in *June.*”

The same Year was likewise printed, in a large Octavo, a fourth Edition of the New Testament, in *English* and *Latin*, the common Version in the outer Column, and *Erasmus's Latin* in the inner one.

The next Year, 1551, was published in a small thick Folio, another Edition of *Thomas Matthews's* Bible. This Edition, our Author says, was printed by different Printers, at the Cost of several Booksellers, whose Names were accordingly set to their respective Parts of the Impression. For Instance :

By {	<i>Nicholas Hyll</i> for	<i>John Wyghte.</i>
		<i>Richard Kale.</i>
		<i>Thomas Petite.</i>
	<i>John Day</i> for	<i>Thomas Petite.</i>

At

At the End of the Book is this Advertisment: *Here endeth the whole Byble, after the Translacion of Thomas Mathew, with all his Prologues, that is to say, upon the five Books of Moses, the Prophet Jonas, and to every of the four Evangelists, and before every Epistle of the Newe Testament. And after every Chapter of the Book, are there added many playne Annotations and Expositions of suche Places as unto the symple Unlearned seame hard to understand, with other divers notable Matters, as ye shall find noted next unto the Calender. Diligently perused and corrected. Imprinted at London by Nicholas Hyl, for Robert Foye, dwellynge in Paul's Church-Yard, at the Signe of the Bell, &c. \**

The same Year, 1551, was printed in Folio the Bible in *Englisch*. After a Specification of the principal Maters contained in this Edition, Mr. *Lewis* tells us, that all *Tyndal's* Prologues are here inserted, but the Notes at the End of the Chapters in *Matthew's* Bible, till we come to *Job*, are omitted, only some are placed in the Margin; and the Notes afterwards, with the Contents of the Chapters, are altered in abundance of Places.—The Old Testament is divided into three Parts. Hands pointing, as in the Great Bible of 1539, are in a great many Places, sometimes where there are Notes, sometimes where there are none, and often before the Contents of the Chapters.—Before the Four Gospels are placed wooden Cuts of the four Evangelists. That of St. *Matthew* has a very particular Inscription about it, thus:

*A Prince of the Publicans, a Taker of Tolles,  
Is become a Preacher, a Fader of Soules. Mat. ix.*

\* How these last Lines are to be reconciled with what is afore said concerning the Printers and Proprietors of this Edition, I cannot tell: Mr. *Lewis* has taken no Notice of any Disagreement, tho' there seems to be a wide one.

In St. Paul's Library there is, Mr. Lewis says, an Edition of the New Testament, in a small Folio, with the following Title : *The Newe Testament of our Savioure Jesu Christe, diligently translated according to the Greke, with certyne Notes folowyng the Chapters, wherein the hardest Doubtes are declared for the better Understanding of the unlearned Reader.* Anno M.D.LI. To this Edition is prefixed a Preface of Tyndal's; in the Margin are Scripture References, and at the End a Table of Matters.

About this Time was also an Edition of the New Testament in *English* printed in Octavo, without any Date affix'd to the Title. The several Books are in the same Order as in that called *Cranmer's Bible*, with parallel Texts in the Margin. At the End are *The Epistles taken out of the Old Testament, read in the Church of England upon certain Daies* : After which follow *the Notes and Exposicions of the darke Places throghe all the Bokes of the New Testament, Chapter after Chapter, in order* ; containing in all about sixty Pages. In the last Page of all is this Colophon.

*Newly imprinted at Worcester by John Oswen, Printer appointed by the Kyng's Majestie and his Highness honorable Counsaile for the Principalitie of Wales, and the Marches of the same : They be also to sell at Shrewesbury.*

The same Year, 1551, was printed another Edition of *Taverner's Bible*, of which our Author gives a very particular Description ; as he does likewise of an Edition of the New Testament in Quarto, which was published the ensuing Year, 1552. The latter of these was *Imprynted at London by Richarde Jugge*, who dedicates it to *Edward VI.*—Another Edition of this Testament was printed the next Year by the same Person ; and a third without any Date in *Queen Elizabeth's* Reign, as will be seen hereafter.



The same Year, viz. 1553, was the Quarto Edition of *Coverdale's* Bible, printed at *Zurich* 1550, republished, with an Addition of a new Title-Page. They are exactly alike, Mr. *Lewis* says, and both of a foreign Print, tho' *Hester* and *Jugge* pretended that the latter was printed at *London*.

The same Year was there another Edition of the Great Bible, by the King's Printer *Edward Whit-churche*, in Folio; which, so far as our Author can find, was the last that was printed in this short Reign:

Before Mr. *Lewis* enters upon his Account of the next ensuing Edition (that was likewise a new Translation) of the Bible, he entertains us with a few short historical Passages, which help to give us an Idea of the State of Religion, immediately after Queen *Mary's* Accession to the Throne. The Face of Affairs at that Time had as terrible an Aspect on the Reformed as can be imagined. It foreboded the horrid Persecution which afterwards befel them; and which will blemish the Memory of that bigotted Princess thro' all future Ages. I know not in History a more affecting Monument of the execrable Nature of Superstition than this Queen; to whose Charge no one Vice was ever laid, as I remember, by any Party: She was devout, sincere, and virtuous; grave, but without any native Cruelty or ill Nature; a Lady of no mean Understanding, and considerable Acquirements; possess'd of many amiable Qualities, without the Mixture of any odious ones; and yet, notwithstanding, actuated by an irrational religious Zeal, she performed the Part of a Devil, if she did not at length degenerate into the Temper of one. With Accomplishments becoming a Saint she resembled *Nero* or *Domitian*, in the vilest of their Barbarities, torturing and destroying those whose Characters she should above all others have venerated, whom,



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whom, if she had known and loved God as she ought, she would have principally esteemed and cherished, as entirely devoted to his Will, and valuing his Favour beyond Life itself. What a detestable Thing must that be, that can defeat all that is excellent in human Nature, and diabolize it! But I return to our Author, who tells us,

That there being an obvious Prospect of the Re-establishment of Popery, many of the Gentry and Clergy left their native Country and went abroad. Of the latter of these he has mentioned seven, of whom he relates a few Particulars, “ because he finds it said, that six of them, *viz.* Bishop  
“ Coverdale, Goodman, Gilby, Wittingham, Samp-  
“ son, and Cole, undertook to make a new Tran-  
“ slation of the Holy Bible into *English*; to whom  
“ some add John Knox, John Bodleigh, and John  
“ Pullain.” It was Coverdale’s Judgment that a Variety of Translations was of great Use, and that his own might be much improved. It’s no Wonder therefore, Mr. Lewis says, that he should very readily join in a Design of a new Version. This, as he adds, they seem to have set about soon after their being settled at Geneva, 1555, since two Years after, 1557, there was printed in a small Twelves.

*The New Testament of our Lorde Jesus Christ, conferred diligently with the Greke and best approved Translations. With the Arguments as wel before the Chapters, as for every Book and Epistle; also Diversities of Readings, and most profitable Annotations of all hard Places: Whereunto is added a copious Table.* Printed by Conrad Badius. M.D.LVII. This xth of June.

A Copy of this Geneva Edition is in the Possession of Dr. Thomas Baker, of St. John’s College, Cambridge. It is printed, Mr. Lewis says, in a small but very beautiful Character, and is the first New Testament in *English* with the Distinction of Verses

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Verses by numerical Figures. This Circumstance, administers our Author an Occasion of enquiring into the Date of this Practice, which has so generally if not universally obtained; who introduced it, and what Alterations and Improvements have from Time to Time been made therein. He then tells us, A second Edition of this Testament, printed at *Geneva*, with short marginal Notes, in the same Volume, was published three Years after, 1560.

We are now at the End of the third Chapter of our History, which the learned and diligent Author closes with an Intimation of Mr. *Strype*, “ That the Testament last mentioned was only  
“ the *English* Translation revised and corrected;  
“ and that as they had finished the New Testament, they proceeded to revise the Old, which  
“ they having not made an End of at Queen *Elizabeth*’s Accession to the Crown, some of  
“ the Undertakers [*viz.* of the six above  
“ named] staid at *Geneva* to finish it, and that accordingly the whole Bible was there printed 1560,  
“ Quarto, by *Rowland Hall*, with an Epistle to  
“ the Queen, and another to the Reader, which,  
“ by Mistake, are left out in the after Editions  
“ of this Bible.” But this Version we shall have Occasion to mention hereafter, in the fourth Chapter, to which we now proceed, and which comprehends the History *Of the several Editions of the English Bible and Testament in Queen Elizabeth’s Reign.*

After an Introduction, in which we discover the Disposition of the new Queen, the Temper of the better Part of the Nation, and the State of Religion at the Commencement of that glorious Period whereon we are now entering, our Author observes, That notwithstanding the Encouragement there was, for reading and printing the Scriptures; yet there

there was not, as he finds, any new Edition of the *English Bible* or *Testament* till three Years after Queen *Mary's* Death, viz. 1562, which, as he says, affords some Presumption, that whatever Discouragement the *English Bible* might meet with in the late Reign, the printed Copies of it were not burnt and destroyed as they had been in King *Henry VIIIth's*; tho' by the Queen's Articles of Inquiry, exhibited 'at her Royal Visitation, it is intimated, that some Books of Holy Scripture were delivered to be burnt, or otherwise destroyed. However this be, as he adds, there was this Year another Edition, in Folio, of the Great Bible, with the following Title: *The Bible in Englyshe, that is to say, the Contentes of all the Holy Scriptures both of the Olde and Newe Testament, according to the Translation that is appointed to be read in Churches. Imprinted at London, in White-Crosse-Street, by Richard Harryson, An. Dom. 1562.*

It is the Custom with Mr. *Lewis*, when he describes an Edition of the whole Bible, to recite the Titles prefixed both to the Old Testament and the New, as also to specify the Divisions and Appendages of each. All this is of Use, and pleasing to a Reader, rendering his Work instructive and very curious. But in this Synopsis, which is intended only for a Taste, whereby those who peruse it may guess what Entertainment the Original will afford them, no such Thing is to be expected. But I give this Notice, as I have others of the like Sort in the former Article upon this Work, that I might not depreciate the Idea that ought to be formed of it, by the necessary Omissions of my Abstract. I return to the History, whereof all the essential Facts are registered in this Compendium, in the same Order as they are exhibited by our Author, but stripp'd of almost all those Particulars with which he illustrates and adorns them.



Four Years after the last mentioned, was another very fine and pompous Edition of this Bible, in a large black Letter, and on a Royal Paper, with this Title :

*The Bible in Englyshe of the largest and greatest Volume : That is to saye, the Contentes of all the Holye Scripture both of the Oulde and Newe Testament. According to the Translation appointed by the Queene's Majestie's Injunctions, to be read in all Churches within her Majestie's Realme. At Rouen. At the Cost and Charges of Richard Carmarden. Cum Privilegio. 1566.*

Two Years after was another Edition of this Bible, in Quarto, imprinted at London, in Paule's Church Yarde, by Richard Jugge and John Cawood, Printers to the Queene's Majesty, 1568. The Title has nothing singular in it.

Mr. Lewis thinks there was a New Testament printed alone about this Time, of which he supposes he has one, in Quarto, the Title wanting. Throughout the Gospels and the Revelation are interspersed large wooden Cuts, as in the Editions 1551, 1553. He remarks, that in these two last mentioned Editions, the Text 1 John v. *For there are three which beare Record in Heaven, &c.* is printed in the same Letter with the other Texts. He tells us likewise, that in Mr. Thoresby's *Musæum* is, the New Testament in *English*, in Octavo, the Tables, Maps, and Notes, as in Jugge's Quarto Edition. The Almanack for thirty-four Years commenceth 1561.

Besides these Editions, there was printed in a small *English* Letter, in Quarto, an Edition of the Great Bible, as it was printed 1541, without any Notes or Contents of Chapters, only in the Margin are some parallel Texts, and the Capital Letters of the Alphabet, A, B, C. The Copy which our Author saw is so imperfect, as that there is no Name of the Printer, or any Thing to be found of the

the



the Place or Date of the Printing ; only, by some oblique Strokes which are used instead of Commas, one would guess it, he says, to be some Foreign Edition ; and from its being said at the End, that the *Table is to find the Epistles and Gospels usually read in the Church*, according unto the Book of Common Prayer, it is plain, that it was printed some Time in the Reign of King *Edward VI.* or Queen *Elizabeth*.

The New Testament alone, of *Tyndal's* Translation, was printed in Octavo, some Time after 1537, when the Bible, called *Thomas Matthews's*, was published ; for this Copy has no Date, only at the End it is said to be *imprinted at London, by William Seres, dwelling at the West-end of Paule's Church-yard, at the Sign of the Hedge-hogge*.

These, Mr. *Lewis* says, are all the most remarkable Editions of the Bible and New Testament alone of this Translation and Revision, that he has either seen or heard of. He adds,

That it commonly passes for current, that the Old and New Testament were translated by *Tyndal* and *Coverdale*, and the Apocrypha by *John Rogers*. But it is plain, as he goes on, that the Apocrypha in *Matthews's* Bible is of the same Translation with that in *Coverdale's* ; and that *Coverdale* gives not the Hint of any one's assisting him in his Translation, but always speaks of it as entirely his own.

After a few Particulars of the Life of the said *John Rogers*, Mr. *Lewis* spends two or three Pages in critical Remarks, which are very instructing, relating to the Translators and Version of the *English* Psalter in our Liturgy ; as likewise of the Epistles, Gospels, Hymns, and other Portions thereof. These introduce some others on the Errors and Inaccuracies that have been objected to the Translation of the Bible by *Tyndal* and *Cover-*

*dale*, revised by Archbishop *Cranmer*. He cites between thirty and forty Passages that have been censur'd, sufficient, as he says, to shew what sorts of Faults were found with it; of which, however, one may, he thinks, venture to say, there never was one more *entirely English*. As to the Typographical Errors, they have been accounted for, by *Tyndal's* Translation having so many Editions abroad, printed by Foreigners, who understood not a Word of the Language.

Mention has been already made of a Translation of the Bible into *English* by some Refugees who fled to *Geneva* in the late Reign, that was finished in 1560, and there printed in Quarto, by *Rowland Harle*. That Impression being sold off, the Proprietors of it (among whom was one *John Bodleigh*) had it carefully reviewed and corrected, in order for another Edition. This Review they had compleated about the Beginning of *March*, 1565, when *Bodleigh* applied himself to Secretary *Cecil* for the Royal License to reprint it. *Cecil* hereupon referred him to the Archbishop of *Canterbury* and the Bishop of *London*, being unwilling to give him any Encouragement therein without their Advice, because of their intending themselves, speedily, to publish an *English* Translation of their own providing. Upon this the Archbishop wrote to the Secretary, expressing not only his and his Brother of *London's* Consent to, but their hearty Approbation of, *Bodleigh's* Design, and praying his Lordship with all his Power to promote it. How long after this it was before it was finish'd, our Author cannot tell. Mr. *Strype*, he says, names an Edition of 1576, and a learned Friend of his own, one of 1570, and 1575. The first Mr. *Lewis* has seen printed in a large Quarto, 1576, of which some Mention will be made hereafter. What he now proceeds to, is an Account of PARKER'S, or the BISHOPS BIBLE.

This

This venerable Prelate designing, as has been just now hinted, a new Translation or Edition of the Bible, for the Use of the Churches, resolved to copy the Proceedings of his renown'd Predecessor *Cranmer* on the like Occasion: He divided the whole Bible into several Parts, which he distributed to divers of his learned Fellow Bishops, and to some other learned Men of his Acquaintance. For Instance, the *Pentateuch* was allotted to Dr. *William Alley*, Bishop of *Exeter*; *Joshua*, *Judges*, and *Ruth*, to Dr. *Richard Davis*, Bishop of *St. David's*; the two Books of *Samuel*, *Kings*, and of *Chronicles*, to Dr. *Edwin Sandys*, Bishop of *Worcester*; *Ezra*, *Nehemiah*, *Esther*, and *Job*, to Dr. *Andrew Peerson*, Prebendary of *Canterbury*; the Book of *Psalms*, to *Thomas Becon*, Prebendary of *Canterbury*; the *Proverbs*, to *A. P. C. Ecclesiastes*, and the Ballet of Ballets of *Solomon*, to Dr. *Andrew Perne*, Dean of *Ely*; *Esay*, *Jeremiah*, and *Lamentations*, to Dr. *Robert Horne*, Bishop of *Winchester*; *Ezekiel* and *Daniel*, to *Thomas Cole*, of *Lincolnshire*, one of the *Geneva* Translators; all the lesser Prophets to Dr. *Edmund Grindal*, Bishop of *London*; *Apocrypha*, to Dr. *John Parkhurst*, Bishop of *Norwich*; the Four Gospels, and *Acts* of the Apostles, to Dr. *Richard Cox*, Bishop of *Ely*; the Epistle to the *Romans*, to Dr. *Edmund Guest*, Bishop of *Rocheſter*; first Epistle to the *Corinthians*, to Dr. *Gabriel Goodman*, Dean of *Westminster*.

These, our Author says, are supposed to have been some of those learned Men to whom the Archbishop assigned these several Parts of the Bible to be translated, from the Capitals printed at the End of these Portions, which are guessed to be the initial Letters of the Translator's Names and Titles. But as there are none of these printed af-



ter the remaining Epistles, &c. of the New Testament, we cannot, Mr. *Lewis* says, so much as guess who had them allotted to them for their Parts. Of those which are named, the Majority were Bishops, from whence this Version came to be called, *The Bishops Bible*. As for the Archbishop, his Province was not so much to translate, as to order, direct, overlook, examine, and finish all. Besides those above-mention'd, his Grace likewise employ'd *Laurence*, a Man famous at that Time for his critical Knowledge in the *Greek Language*. Him, with other Criticks, he directed to peruse the old Translation, and diligently to compare it with the Original Text. Accordingly *Laurence* drew up some Notes of Errors in the Translation of the New Testament.

A Fellow, whom our Author stiles the late Popish *Hudibras*, named *Ward*, has, it seems, in a Burlesque Poem on the *English Reformation*, ridicul'd this excellent Design of the Archbishop to revise the former Translation of the Bible, and print it anew : Mr. *Lewis* has chastised his Insolence as it deserves, and at the same Time he detects several of his lying Slanders. He then goes on to tell us, the Archbishop met with better Success in this his excellent Undertaking, than his Predecessor *Cranmer* had done. For with so much Chearfulness and Readiness did the several Bishops and others, to whom his Grace sent the several Parcels of the Bible to review, and his Instructions, concur with him in this his good Design, that some Time before the Year 1568 it was all finish'd, and ready for the Press : So that in this Year it was printed \* and published in a very elegant and pompous Manner in a large Folio, and on Royal Paper, and a most beautiful English Letter, and

\* By *Richard Jugge*, in *Powles Church Yard*, Printer to the Queen's Majesty.



embellish'd with several Cuts of the most remarkable Things in the Old and New Testament, and Apocrypha, and Maps finely cut in Wood, and other Draughts engraved on Copper. Mr. *Lewis* subjoins a very circumstantial Description of it, taking up several Pages, and including divers Extracts from the Archbishop's Prefaces affixed to the Old and New Testaments.

The next Year, 1569, was published a second Edition of this Bible, in a thick Quarto, by *Richard Juge*, in a small black Letter in two Columns, and the Number of the Verses intermix'd. Of this Impression also our Author gives a very particular Account, after which he says: This Translation or Revision being thus finished and printed, the Archbishop's next Care was to get it introduc'd into the several Churches of the Kingdom, to be used there. In the *Articles*, therefore, *to be enquired of within the Diocess of Canterbury, in the ordinary Visitation of the most Reverend Father in God, Matthew, by the Providence of God, Archbishop of Canterbury, &c. in the Year of our Lord 1569*, Enquiry was made of the Churchwardens, *Whether they had in their Parish Churches—the Bible in the largest Volume.* The Design of this seems to have been to know what Churches were yet unprovided of the *English Bible*. Accordingly, in the Convocation of the Province of *Canterbury*, which met *April 3. 1571*, a Canon was made, "That the Churchwardens should see, " that the Holy Bible be in every Church in the " largest Volume (if it might conveniently be) " such as were lately imprinted at *London*." It was likewise order'd, that " every Archbishop " and Bishop, every Dean and chief Residentiary, " and every Archdeacon, should have one of these " Bibles in their Cathedrals and Families." Accordingly the next Year, 1572, was published a

second Edition in Folio of this Bible, on the same fine Paper and Letter with the former ; but with some few Alterations and Additions. These Mr. *Lewis* has distinctly specified in eleven Articles.

But notwithstanding this Care of the Archbishop to provide the several Churches, &c. with the Bible in *English*, and that he was backed with the Authority of the Queen, who ratified the Canons passed by the Convocation, and privileged the Impression, there were yet, it seems, as our Author says, many Churches, even in his Grace's own small Diocese of *Canterbury*, which were some Years after this without any Bible : One of these Churches was fined, for this Neglect, in this Instance, One Shilling and Threepence.

In 1570 and 1573, was this Bible printed again in Quarto, by *Fugge*. In 1574 it was reprinted in Folio. In 1575 it was again printed in Quarto, without the Apocrypha, and with fewer marginal References. In 1587 and 1595 were printed at *London* other Editions of this Bible in a large Folio, and the black Letter, by the Deputies of *Christopher Barker*, Printer to the Queen's Majesty. The two last of these, which were alike, Mr. *Lewis* particularly describes ; as he does another Edition of it, that was printed 1602, in Folio, by *Robert Barker*, the Queen's Printer, with a Frontispiece and Title different from the Editions of 1568 and 1572.

He then proceeds to give an Account of the most remarkable Editions of the Bible, &c. which, as he has afore observed, was translated and printed by some *English* Refugees at *Geneva*, in the Years 1557 and 1560, in Twelves and Quarto. Eight Years after it was again printed in two Volumes, Folio ; and again at *Geneva* 1570, Folio ; and again at *London*, Folio and Quarto, 1572 ; and in

in Quarto 1575, 1576. Of this last, Mr. *Lewis* has seen a Copy in a large Quarto, of which he gives us a most particular Idea; in the Delineation of which he spends above seven Pages. He then tells us, that the next Year, 1557, there was another Edition of this Bible in Quarto; and the Year following, 1578, it was printed in a middling Folio, by *Christopher Barker*, Printer to the Queen's Majesty, London.

After setting forth the Peculiarities of this last Edition, he informs us, that in 1576 was publish'd in Octavo, by *Laurence Tomson*, an under Secretary to Sir *Francis Walsingham*, one of her Majesty's principal Secretaries of State, the New Testament of this Translation, with some Variations in the Text, and a Translation of *Beza's* brief Summaries of Doctrine upon the Evangelists and Acts of the Apostles, and the Methode of the Epistles of the Apostles: To which he added, in the Margin, short Expositions on the Phrases and hard Places taken out of *Beza's* large Annotations, and *Joachim Camerarius*, and *P. Loselerius Villerius*. And these, together with the Annotations of *Francis Junius* on the Revelation, were afterwards, in some Editions of this Bible, printed with the New Testament, which has the following Title: *The New Testament of our Lord Jesus Christ, translated out of Greek by Theodore Beza. With brief Expositions upon the hard Places by the said Author, Joac. Camer. and P. Loseler. Ville-* rii. *Engelished by J. Tomson. Together with the Annotations of Francis Junius upon the Revelations of St. John. London: Printed by the Deputies of Christopher Barker, &c. 1599.*

The New Testament being thus printed, with the afore-mention'd Title, gave Occasion, Mr. *Lewis* says, to the *Rhemists* to conclude it was a Translation of *Beza's* Latin Testament.



Two Years after were publish'd, by one R. Fitz-Herry, as collected by him, *Two right profitable and fruitful Concordances, or large and ample Tables alphabetical : The first containing the Interpretation of the Hebrew, Caldean, Greek and Latine Words and Names scatteringly dispersed throughout the whole Bible, with their Common Places following every of them : The second comprehending all such other principal Words and Matters as concerne the Sense and Meaning of the Scriptures, or direct unto any necessary and good Instruction.* These two Tables, the Title of them says, *would serve as well for the Translation called Geneva, as for the other authoris'd to be read in Churches.* Accordingly they were printed, with the Geneva Bible, in several Editions of it, and with the new Translation of King James's ; but Mr. Lewis has not met with them in any Edition of the Bible of the *Bishops Translation.*

In the Year 1583 was published another Edition of the Bible, of the Geneva Translation, by the Queen's Printer, *Christopher Barker*, in a very large Folio. After reciting the distinguishing Characteristicks of this Impression, Mr. Lewis tells us, that in the Editions 1589, 1599, 1615, are added *A Preface, and Directions how to take Profite in reading of the Holy Scriptures*, by T. Grashop, who was Master of Arts of *All-souls College* in Oxford. Of this Translation, which was mostly had and used in private Families, there were above thirty Editions in Folio, Quarto, and Octavo, printed mostly by the Queen's and King's Printers, viz. from the Year 1560 to the Year 1616, when it was printed in a small Folio. Editions of it were likewise printed at *Geneva, Edinburgh, and Amsterdam.*

Our Author judiciously observes, that the Papists finding, by the Bible's being printed so oft  
in



in *English*, that it was impossible to keep it out of the common People's Hands, were now resolved to have an *English* Translation of their own making. Accordingly, in the Year 1582 was printed at *Rhemes* the New Testament in Quarto. The Title, omitting the Mottos and Imprimatur, runs thus,

*The New Testament of Jesus Christ, translated faithfully into English out of the authentical Latin, according to the best corrected Copies of the same, diligently conferred with the Greeke, and other Editions in divers Languages: With Arguments of Bookes and Chapters, Annotations, and other necessary Helps, for the better Understanding of the Texts, and specially for the Discovery of the Corruptions of divers late Translations, and for clearing the Controversies in Religion of these Daies, in the English Colledge of Rhemes.*

The Account Mr. *Lewis* gives of this celebrated Version employs nine Pages; it is very entertaining, and comprises several Citations from the Preface of the Editors, which is in a true *Romish* Stile, and breathes the genuine Spirit of that Party. The Translation of the *Old Testament* by the same Hands, as he tells us, was not published till above twenty-seven Years after this, when it was printed at *Doway*, in two Tomes Quarto; the first in the Year 1609, the other the Year 1610, with the following Title:

*The Holie Bible, faithfully translated into English out of the authentical Latin, dilligently conferred with the Hebrew, Greeke, and other Editions in divers Languages, with Arguments of the Books and Chapters, Annotations, Tables, and other Helps, for better Understanding of the Text; for Discoverie of Corruptions in some Translations, and for clearing Controversies in Religion.*

*By the English Colledge of Doway.*

*Printed*

*Printed at Doway, by Laurence Kellam, at the Signe of the Holie Lamb. M.DC.IX.*

Our Author's Observations on this Translation of the Old Testament, commonly called the *DOWAY BIBLE*, are very curious and instructive; but I must avoid a Detail of them. The Persons concerned in it were, as he tells us, 1. *William Allyn*, who, in *Queen Mary's* Reign, was Principal of *St. Mary's* Hall in *Oxford*, and Canon of *York*; but on *Queen Elizabeth's* Accession to the Crown, fled beyond Sea, to *Lovaine*, and afterwards was made Canon of *Rhemes*, and by Pope *Sixtus V.* promoted to the Cardinalate, and consecrated Archbishop of *Mechlin*.

2. *Gregory Martin* of *St. John's* College in *Oxford*, who there took his Degree of Master of Arts 1564; but after having for some Time concealed his being a Papist, he went beyond Sea to *Doway*, where he openly renounced the Protestant Religion: Not long after he went to *Rheims*, where he became the Divinity Reader of that Seminary, and died 1582.

3. *Richard Bristol* of *Christ-Church* in *Oxford*, where he commenced Master of Arts 1562. He was afterwards Fellow of *Exeter* College, and in 1569 left the College and the Kingdom, and went to *Lovaine*, where he abjured the Protestant Religion, and became acquainted with the abovesaid Dr. *William Allyn*, who made him Reader of Divinity at *Doway*, and afterwards committed to his Care his new Seminary at *Rheims*, where he lived about two Years, and then coming into *England* for his Health, died 1582.

The Annotations are said to have been made by *Thomas Worthington*, who, after having taken the Degree of Batchelor of Arts at *Oxford*, about 1570, went to the College of *Doway*, and some Years after was translated from thence to *Rheims*; but

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but it was not long before he returned to *Doway*, where he reviewed and published the *English Translation* of the Old Testament before-mentioned, which had been made at *Rheims* many Years before.

To recommend this new Translation of the New Testament, Mr. *Lewis* tells us, was published the same Year, by *Gregory Martin*, one of the Translators, a Book entitled,

*A Discoverie of the manifold Corruptions of the Holie Scriptures by the Heretikes of our Daies, speciallie the English Sectaries, and of their foule Dealing herein by partial and false Translations, to the Advantage of their Heresies, in their English Bibles used and authorised since the Time of Schism.*

Printed at *Rhemes*, by *John Foigny*, 1582.

This Piece, as our Author evinces, abounded with Misrepresentations and Calumnies, such as by some unhappy Fatality seem to be natural to the *Roman Catholick Writers*, whenever Religion is the Subject. Accordingly the next Year they were very learnedly and particularly refuted by Dr. *William Fulke*, in a Tract which bore this Title :

*A Defence of the sincere and true Translation of the Holie Scriptures into the English Tong, against the manifolde Cavils, friuolous Quarrels, and impudent Slanders of Gregorie Martin, one of the Readers of Popish Divinitie in the traiterous Seminarie of Rhemes. London : Printed 1583.*

The same learned Man, six Years after, in order to a Confutation of it, re-published this Translation of the New Testament, together with that of the Bishops, in two Columns, over which is placed at the Beginning, to distinguish them,

*The Translation | The Translation of the  
of Rhemes. | Church of England.*

To



To these Translations the Doctor added, *A Confutation of all such Arguments, Glosses, and Annotations as conteine manifest Impietie or Heresie, Treason, and Slander against the Catholick Church of God, and the true Teachers thereof, or the Translations used in the Church of England.* This is dedicated to Queen *Elizabeth*, and was printed *A. D. 1589.*

The Year before was published an Answer to the marginal Notes of the *Rhemists* by *George Withers*, with the following Title: *A View of the marginal Notes of the Popish Testament, translated into English by the English fugitive Papists resiant at Rhemes in France, by Geo. Withers. Printed at London by Edm. Bollifant, for Tho. Woodcocke, 1588.* It is dedicated to the Archbishop of *Canterbury*, and dated from *Dunburie*, April 12.

In 1618. this *Rhemish* Translation of the New Testament was printed again, with the famous *Thomas Cartwright's* Confutation of the Translation, Glosses, and Annotations, so far as they contained manifest Impieties, Heresies, Idolatries, Superstitions, Prophaneness, Treasons, Slanders, Absurdities, Falsehoods, and other Evils.

Besides these, Mr. *Lewis* finds an Edition of this Version printed at *Antwerp* by *Daniel Veruliet*, *A. D. 1600*; and in Twelves at the same Place, by *Seldenslach*, *A. D. 1630*; and at *Paris* in Quarto, 1633, by *John Cousturier*.

Our Author has cited Dr. *Fulke's* Character of this Translation, which he esteems a very just one. After this he mentions an Impression in 1582 at *London*, of the first twenty-first *Psalms*, translated into *English* by *Richard Robinson*, from the *Latin* of *Victor Strigelius*. Likewise a Translation of four Verses of *Rev. xx.* with a Comment on them, in two Sheets Quarto. Printed at *Edinburgh*, 1588. And also *A plain Discovery of the whole Reve-*



*Revelation of St. John, set down in two Treatises, &c. set forth by John Napier, L. of Marchistoun, younger. Printed at Edinburgh, 1593.*

The second of these Pieces was composed by that Royal Pedant, our King James I. and is entitled, *Ane fruitful Meditation, conteining ane plain and facill Exposition of the 7, 8, 9, and 10 Verses of the xx Chap. of the Revelatioun, in form of ane Sermon. Set down be the maist Christiane King and syncier Professour and chief Defender of the Faith James the 6th King of Scottis.*

Mr. Lewis closes his Account of the *English Bibles, &c.* printed in this long, and I add most glorious and happy, Reign, by noting, that the Bibles, called the *Bishops* and the *Geneva Bibles*, were printed a great many Times in Folio and Quarto; and that as the Editions encreased they were made less pompous and ornamental, that so the Books might be sold the cheaper.

The last nine Pages of this Chapter give an Account of *Hugh Broughton*, eminent for his Skill in the *Hebrew* and *Greek* Languages, and no less remarkable for his Self-conceit and Arrogance; and his Proposals for a new Translation of the Scripture, more agreeable to the original Text than the *Bishops*, which he greatly disparaged; as also of his Versions of *Daniel*, *Ecclesiastes*, *Lamentations*, and *Job*; whereof divers Specimens are annexed. The Pride of this Man made him contemptible notwithstanding his great Abilities, and the odious Appearances of it thwarted all the Designs of his Ambition to raise himself to Esteem and Figure. The Instances of it related by our Author, give us a disgustful and despicable Idea of him, and had such an Influence upon those in whose Power it was to promote him, that they employed all their Interest for his Depression.

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We are now come to the fifth (and last) Chapter of this Work, wherein we have the History of *the Translation of the Bible into English in King James the First's Reign, and since.* It opens with a brief Relation of the *Hampton-Court Conference*, between the King and the Bishops on the one Side, and the Puritans on the other, concerning the establish'd Ceremonies of Religion, which was one of the first Scenes of that crafty Prince's Administration. It seems Dr. *Reynolds*, who was the Foreman and Speaker of the Puritans, moved his Majesty, on the second Day of the Dispute, that there might be a *New Translation of the Bible*; because, as he said, those allowed in the Reigns of *Henry VIII.* and *Edward VI.* were corrupt, of which he alledged some Examples. Nobody opposed this Notion. Whereupon the King expressed his Desire that such a Thing might be done. The Matter rested for a-while, and by some Proceedings, our Author mentions, of the Convocation of the Province of *Canterbury*, which assembled a little after, it looked as if the Design had been dropped. But it appears it was not; for the Session of that Synod was not long over, when the King commissioned several learned Persons of both the Universities, and other Places, to meet and consult together; so as that nothing should pass without a general Consent, in order to accomplish it. These were distributed into six Classes, and were to meet at *Westminster, Cambridge, and Oxford*, according to an *Order agreed upon for the translating the Bible*, of which our Author has inserted an exact Copy.

Several of these learned Commissioners were, it seems, not at all, or but meanly, provided for in the Church; and therefore, for their Encouragement to undertake this great Work, which was a Work of Expence as well as Labour, the King wrote

wrote to the Bishop of *London*, commanding him to write in his Name to the Archbishops of *Canterbury* and *York*, and to the rest of the Bishops, strictly charging them to let no Occasion or Opportunity slip of preferring them; and likewise requiring his Grace of *Canterbury* to move all the Bishops to take such Measures as his Majesty, in the said Letter, expressly prescribes, for engaging all the principal learned Men in the Kingdom to assist in the Furtherance of this excellent Undertaking. At the same Time *Cecil*, Earl of *Salisbury*, wrote to the Vice-Chancellor and Heads of the University of *Cambridge*, whereof he was Chancellor, to the same Purpose.

A Transcript of the King's Letter was sent by the Bishop of *London*, to those Gentlemen at *Cambridge*, who were allotted a Share of the Translation; and, therewith one from himself, of the same Import. His Lordship wrote likewise to the Vice-Chancellor and Heads of the University. Mr. *Lewis* has given us these several Epistles at large.

Letters of the same Tenor, he supposes, were sent to *Oxford*; and to both the Universities were sent, along with their respective Letters, Copies of his Majesty's Instructions *for the better ordering the Proceedings of the Translators*. They are fourteen in Number, and drawn up with a great deal of Judgment. Our Author has inserted them also at length, and has thereunto subjoined a Detail of the Affair they concerned; of which I shall here recite a few Passages, though not exactly in the Terms of the Original.

Almost three Years, he tells us, was spent in the noble Work we have been treating of; when, being finish'd, and three Copies of the whole Bible sent to *London*, viz. one from *Cambridge*, a second from *Oxford*, and a third from *Westminster*, a new Choice was to be made of two out of each



Company, six in all \*, to review and polish the whole Version, and to extract one out of all the three Copies, to be committed to the Press. For the Dispatch of this Business, Mr. *John Bois*, and Mr. *Andrew Downs*, Fellow of *St. John's College*, and the King's Greek Professor at *Cambridge*, were sent for up to *London* out of that Company; where meeting their four Fellow-Labourers, they went daily to *Stationers-Hall*, and in nine Months fulfilled their Task. All which Time they received thirty Pounds each of them by the Week from the Company of *Stationers*, † *tho' before they had nothing*. Last of all, *Bilson* Bishop of *Winchester*, and Dr. *Myles Smith*, who from the very Beginning had been very active in this Affair, again revised the whole Work, and prefixed Arguments to the several Books, and Dr. *Smith* was ordered to write a Preface to it, the same which is now printed in the Folio Edition of this Bible, the first Impression of which was, Mr. *Lewis* thinks, at *London*, A. D. 1611. Another, that he particularly describes, was *Imprinted at London by Robert Barker, Printer to the King's most excellent Majesty. Anno Dom. 1613.*

Against this Translation many Objections were made by the *Romanists*, by the Puritans, and by others only as Criticks. Our Author has taken notice of several. Here and there he drops a Word for obviating the Force of them. *Ward*, the Writer of that insolent *Burlesque* on the Reformation, aforementioned, endeavoured also to villify it by some weak and petulant Reflections, which Mr. *Lewis* has invalidated, and exposed as they deserve.

\* It is to be remembered that the Translators were divided into three Companies, one of which was appointed to sit at *Westminster*, another at *Cambridge*, and a third at *Oxford*.

† I can hardly persuade myself but there must be some Mistake in this Sum; considering the Value of Money then, it seems quite exorbitant.



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About the Time of King *James* Translation of it, by new Translation of the Bible, and *Talk*.

of it was finished by Mr. *Ambrose* 53 a Bill was Kingdom of *Ireland*, the elder Brother or for a new bishop of that Name. It is still preserved in *Manuscript*, in three Tomes Quarto, in the *Library of Trinity College near Dublin*; to which our Author supposes it was given by Mr. *Usher's* Nephew, Sir *Theophilus Jones*, in whose Hands it was after the Writer's Death. Of this Version Mr. *Lewis* has given a Specimen.

In 1660 there was a beautiful Edition of King *James's* Bible in Folio, with Chorographical Cuts, finely engraved by *John Ogilby*, printed at *Cambridge* by the celebrated *John Field*, then the University Printer.

There was an Edition of it printed also at *Amsterdam* 1664, by *John Cann*, a Leader of the *English* Brownists there, whither he seems to have fled on the Restoration of *Charles II.* Mr. *Lewis* has fully specified the Characteristicks of this Edition.

In 1653 was printed an Edition of the New Testament of this Translation, with a Paraphrase and Annotations on all the Books of it, by *Henry Hammond*, D. D.

This last is a Book so universally known that no more need to be said of it. And indeed our Author's Account is now brought down so low, that scarcely any Thing can occur in the Remainder of it, which by its Rarity may gratify the Curiosity of any of my Readers, I shall therefore but barely mention the Articles that he afterwards insists on. And they are,

The Paraphrase on the Book of *Psalms*, of the Royal Translation, by the above-mentioned Dr. *Hammond*, published 1659.

The whole Bible of the said Version, printed at *Cambridge* by the University Printer *J. Hayes*, with the Addition of many parallel Texts, by *Anthony Scatergood*, D. D.

Mr. *Baxter's* Paraphrase on the New Testament, published in 1685, for which he was fined and imprisoned.

*Poole's* Annotations, printed in two Volumes Folio, in 1685, and 1688.

A very fine Edition of the whole Bible published in a large Folio, 1701, under the Direction of Dr. *Tenison*, at that Time Archbishop of *Canterbury*, with some Improvements, which our Author particularises. This Design, excellent in itself, was ill executed at the Press; so that in this Edition are many typographical Errors. And indeed, as he adds, the Carelessness in printing this Holy Book grew at last to that Height, that Complaint was made thereof to his late Majesty; who thereupon, on the 24th of *April* 1724, issued out Orders to be observed by the Patentees for printing it; which, if duly observed, would be somewhat of a Remedy.

Besides the fore-mentioned, our Author takes notice of *A Paraphrase and Commentary on the New Testament, in two Volumes, &c.* By Daniel Whitby, D. D. printed in 1718. Of a Paraphrase on the Four Gospels, published by Dr. *Samuel Clarke*, afterwards Rector of *St. James's Westminster*; of the whole New Testament, printed in two Volumes, Octavo, by *Francis Fox*, M. A. Of Mr. *Locke's* Paraphrase and Notes on several of *St. Paul's* Epistles; Of Mr. *James Pierce's* Paraphrase and Notes on others of them. Of a Paraphrase and Annotations on *St. Paul's* Epistles, printed in a large Octavo, at the Theatre in *Oxford*, 1675; the Texts of all which was of the latest Version; and lastly, of a Translation of the *Pentateuch*, the *Psalms*, and *Canticles*, out of the *Hebrew*, by *Ainsworth*, at first printed severally, but which in the Year 1639 were all collected together, and printed in one Volume in Folio. Mr. *Lewis* closes his Account

count of this Royal Translation of the Bible, with an Observation made in Commendation of it, by the learned Mr. *Selden* in his *Table-Talk*.

In the Beginning of the Year 1653 a Bill was ordered to be brought into Parliament for a new Translation of the Bible out of the Original Tongues ; which Project came to nothing, *Cromwell* dissolving that Assembly about two Months after. But the next Years, 1654 and 1655, were printed the two first Tomes of *Walton's Polyglot Bible*, which were followed by the other three in the Years 1656, 1657. This perhaps might occasion the Revival of the Design now mentioned. Be that as it will, it was re-assumed in *Cromwell's* third Parliament, and some Steps taken for its Execution ; however, it never came to Maturity. Whether no considerable Progress was ever made therein, or whether there was, and the whole was blasted by the Restoration, which happened four Years after, our Author has not determined.

He tells us some Attempts were made in this Way, about the same Time, by one *Henry Jessey*, a Person well skilled in the *Oriental Languages*. But these also proved abortive.

Some Translations have been since made of the New Testament. In 1706 was printed in two Tomes, and our Author supposes at *London*, *Moral Reflections on the four Gospels, translated from the French by T. W.* By an Advertisement on the Back of the Title-page we are informed, that there is nothing here translated from the *French* but the *Moral Reflections* ; that the Text is translated from the *Vulgate*, according to the Version of *Rhemes*.

In 1719 was published in the same Manner as the foregoing, *i. e.* without the Name of either Place or Printer, in Octavo, with Notes and Annotations, the New Testament in *English*. By C. N. C. F. P. D. Mr. *Lewis*, besides the Title, has



given us a pretty large Account of this Father Nary's Version, extracted chiefly from the Preface of it. After which he observes, that this Translation, tho' it be said to be made from the *Latin Vulgate*, is not always strictly according to it. In Confirmation of which Judgment he produces several Instances.

In 1730 and 1733 was printed, as is supposed, at Doway, in two Volumes Octavo, *Annotations on the New Testament.* By R. W. D. P. with Permission and Approbations, Anno 1730, &c.

After some Account of this last, Mr. Lewis says, “ These several Translations of the Holy Scripture  
 “ into *English*, and various Editions of them, seem  
 “ all to have been made and published under a due  
 “ Sense of their sacred Authority and Usefulness,  
 “ and the Reverence and Respect due to them as  
 “ the Oracles of God, and containing the pure  
 “ Mind and Will of *Christ*.—But now, when  
 “ Profaneness and Infidelity seem to be at their  
 “ utmost Height, was published a Translation of  
 “ the New Testament in *English*, by some one or  
 “ more, who seem to have set themselves down  
 “ in the Seat of the Scorners, and to make it their  
 “ Business to render the Authority of this Holy  
 “ Book doubtful, and the Book itself as contempt-  
 “ tible and ridiculous as they could to the *English*  
 “ Reader.”

The Version here reflected on, with less Severity than it deserves, was printed in 1729, in two Volumes in a large Octavo, in two Columns, in one of which is a new *Greek Text* without the Accents, and in the other the *English* printed in an *Italick* Character, and without the Distinction of Verses, the Numbers of them being printed in the several Margins. After the Title, which our Author recites, there follows, as he calls it, a dark Dedication to the late Lord King: At the Beginning of which, the prophane Writer, to shew his  
 pro-



profound Contempt of the original Text, tells his Lordship, that “ if the *Original* and this *English* “ *Version* were weighed in the Ballance, the Tran- “ slation will be found transcendently Light; but “ should his Lordship condescend to throw *some* “ *Part of his Erudition* into the Margin, it [this “ *English Version*] would be of *equal Weight* with “ the *Original*.” *A Complement*, says Mr. Lewis, or rather a *Piece of Profaneness*, that, I dare say, his Lordship read with Horror rather than Pleasure. He adds, the vulgar and ludicrous Expressions used in this Translation, the ridiculous Notes and Observations of the various Readings of the Original, the boyish and weak Reflections made on the Canon of the Scripture, &c. do all justify the general Character he before gave of this doughty Performance. Of the first of these he subjoins several diverting Specimens. He has likewise instanced a few of the Notes, and concludes with a Detection of the wicked Sentiments of the Translator, for the Sake of which this Version seems to him to have been made.

The last Translations our Author mentions are those of the New Testament by *Bausobre* and *L'Enfant*, Ministers of the *French* Church at *Berlin*, and Father *Simon*, well known by his Critical Histories of the Old and New Testament. Both these were translated into *French*; the latter of them from the *Latin Vulgate*. The first was printed in two Volumes in Quarto, at *Amsterdam* 1718, with a large general Preface, serving as an Introduction to the reading of this sacred Book. There was a Translation of it into *English* begun in the Year 1729, but no more of it, as I think, was ever printed, than the general Preface, and the Gospel according to St. *Matthew*. An entire Version of the last into *English*, was, by the Advice of the Honourable and Reverend Mr. *Edward Finch*,

56     *The WORKS of the LEARNED.* Art. 2.  
undertaken and compleated, by *William Webster*,  
Curate of *St. Dunstan's* in the *West*, *London*, and  
publish'd by him in two Volumes, Quarto, 1730.  
After the *English* Title of this, and some Account  
of the *French* Original, we are told from *Mr. Webster*,  
“ That the *English* Translation is as *literal* as  
“ possible, *Fidelity*, not *Elegancy*, being the Thing  
“ intended and required in this Case.”

I have now done with this History, and once  
more advertise the Reader, that the short Com-  
pendium I have given him of it, is barely a Skele-  
ton of the Treatise from whence I have extracted  
it, and quite destitute of that Life and Beauty  
which he will find in *Mr. Lewis's* own Per-  
formance.

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### A R T I C L E   I I I .

*A second Vindication of Mr. POPE, from the  
Misrepresentations of Mr. CROUSAZ.*

*To the Author of the History of the Works of  
the Learned.*

S I R,

W H E N a great Genius, who has afforded  
the World much Pleasure and Instruction  
by his Writings, shall happen to be enviously at-  
tack'd and wrongly accused, it is natural to think,  
that a Sense of Gratitude, due from Readers so  
agreeably entertain'd, or a Sense of that Honour  
resulting to our Country from such a Writer,  
should raise a pretty general Indignation. But  
every Day's Experience shews us just the contrary,  
Some take a malignant Satisfaction in the Attack ;  
others a foolish Pleasure in a literary Conflict ;  
and

and the far greater Part look on with a selfish Indifference.

Mr. De Croufaz's *Commentaire sur la Traduction en Vers de Mr. l'Abbe Du Resnel de l'Essai de Mr. Pope sur l'Homme*, has just fallen into my Hands : And, in looking over his Remarks on the first Epistle, I find several Things worth animadverting upon, as a Supplement to my former Letter. But, to shew the Injustice of his Censure, and the Impertinence of his Remarks, it is necessary to remind the Reader again and again, that the Subject of this Epistle is a Justification of Providence, against the impious Objections of Atheistical Men. It is to *vindicate the Ways of God to Man*,---Thus the Poet addresses them at the *Beginning*,

“ Presumptuous Man ! the Reason wouldst thou  
find

“ Why form'd so weak, so little, and so blind ?

---

“ Then say not Man's imperfect, *Heav'n's in-  
fault.*

As he proceeds, he still applies his Reasoning to the same Men :

“ Go———and in thy Scale of Sense

“ *Weigh thy Opinion against Providence :*

“ Call Imperfection what thou fancy'st such ;

“ Say here *he gives too little, there too much ;*

“ Destroy all Creatures for thy Sport or Gust :

“ Yet cry, if Man's unhappy, *God's unjust.*

And concludes with this Reproof to them :

“ Cease then, *nor Order, Imperfection name.*

Having



Having premised thus much, we now proceed to our Commentator.

Mr. *Pope* had said,

“ The Lamb thy Riot dooms to bleed to-day,  
 “ Had he thy Reason, would he skip and  
   “ play ?  
 “ Pleas’d to the last, he crops the flow’ry Food,  
 “ And licks the Hand just rais’d to shed his  
   “ Blood.  
 “ O Blindness to the Future ! kindly giv’n,  
 “ That each may fill the Circle mark’d by  
   “ Heav’n.

On which his Commentator :--- “ We do not,  
 “ indeed, perceive any Thing in Beasts, that  
 “ shews that they have an Idea or Apprehension  
 “ of Death. But, surely, with regard to Man,  
 “ to reflect on Death, and to contemplate the  
 “ Certainty of it, are of great Use to a prudent  
 “ Life and a happy Death. Reason and Religion  
 “ agree in this, and a Man must want both one  
 “ and the other, to cry out,

“ O Blindness to the Future ! kindly given,  
 “ That each may fill the Circle mark’d by  
   “ Heav’n.

“ This supposes that if Men had a Fore-  
 “ knowledge of their Destiny, they would do all  
 “ they could to avoid it, and they would succeed :  
 “ Because, without this Ignorance, Heaven, it  
 “ seems, could never bring all its *Beings* to fill  
 “ that Circle mark’d out by it. Yet notwithstand-  
 “ ing, this is a Consequence that can have no  
 “ Place, if it be impossible for Men to act with  
 “ Freedom. But the Doctrine of FATE necessa-  
   “ rily



“ rily draws us into Contradictions.” \* --- Our Author introduces his Commentary, by solemnly acquainting his Reader, --- *That he had, from his very Infancy, a strong Bias towards LOGICK ; that he has given a considerable Time to that Study, and does not repent it ; that he has profited by Maxims which he has found in Books not written with a Design to give them ; that he has run through every Thing that has fallen into his Hands under that Title, or any Thing approaching to it ; that he has not even neglected the most out-of-fashion'd Works of this Kind : But as the greatest Treasure is worthleß, unless well employ'd, he is resolv'd to spend some of it upon Mr. Pope.*† And here you have the Fruits of his Labours in the Remark above. Here he has shewn, to some Purpose, his Skill in *extracting Doctrines from Books not designed to give them.* For, I will answer for the Passage above, that it has quite another Sense than what our Critick has given it. When the Poet had answer'd the Atheist's Objection about positive Evil, the Objector is suppos'd to reply to this Effect, --- *This may be true, what you say, that partial Evil tends to universal Good :* But why, then, has not God let me clearly into this Secret, and shewn me how it is so ? The Poet replies, “ For very good Reasons. You were sent “ into the World on a Task and Duty to be “ performed there. The knowing these Things “ might distract you, or draw you from your Station. It is, therefore, in Mercy that God has “ hid these Things from you.

“ Heav'n from all Creatures hides the Book  
“ of Fate,  
“ All but the Page prescrib'd, the present State ;

\* Page 63, 64.

† Page 27, 28.

“ From

“ From Brutes what Men, from Men what  
     “ *Spirits know,*  
 “ Or who would suffer being here below ?

“ To illustrate this by a Similitude. How kindly has Nature acted by the Lamb, in hiding its Death from it ; the Knowledge of which would have imbitter’d all its Life ?” This is the Force of the Poet’s Argument ; and a beautiful and well connected one it is.<sup>4</sup> But our great *Logician*, instead of attending to the Argument of a very close Reasoner, whose Thread of Reasoning, therefore, one should have imagin’d might have conducted a Mathematician too, as he is, to the true Sense of the Passage, rambles into a Meaning that could not possibly be Mr. *Pope’s* ; because it agrees not with the Context, and is directly contrary to what he lays down in express Words in this very Essay. Mr. *Croufaz* supposes, we see, that this Instance of the *Lamb* was given to shew how pernicious a Gift God gave us, when he gave us the Fore-knowledge of our Destiny. Mr. *Pope* says expressly, that it was a *friendly Gift*.

“ To each *unthinking* Being Heav’n a Friend,  
 “ Gives not the useless Knowledge of it’s End :  
 “ To Man imparts it ; but with such a View,  
 “ As while he dreads it makes him hope it  
     “ too.

After these extraordinary Fruits of our Critick’s long Application to *the Art of Thinking*, he goes on for four Pages together, \* to shew how useful and necessary it is for Man to cultivate his Understanding. You ask who he disputes against ? He thinks, against Mr. *Pope*. But I do not know

\* Page 66 to 70.

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whether he find will another of his Mind. Here we must recollect what we observed above of the Subject of the Poem ; which is a Vindication of Providence against the impious Censurers of it. As these would not acknowledge it just and good, because they cannot comprehend it, and as this Argument is founded altogether upon *Pride*, the Poet thought it proper to mortify that Pride ; which could not be done more effectually, than by shewing them, that even a Savage *Indian* reasoned better. What are we to conclude from this? That Mr. *Pope* intended to discourage all Improvements of the human Understanding ? Or that it was only his Design to deter Men from going out of their Depth, and pretending to judge of Infinity with the scant Ideas of a Man ? Mr. *Croufaz*, contrary to common Sense, and the whole Tenor of the Epistle, has chose the former Part.

Mr. *Pope* says,

“ Go wiser thou, and in thy Scale of Sense,  
“ Weigh thy Opinion against Providence :  
“ Call Imperfection what thou fancy’st such,  
“ Say here he gives too little, there too much ;  
“ Destroy all Creatures for thy Sport or Gust :  
“ Yet cry, if Man’s unhappy, God’s unjust.

To this, the Commentator :----- “ To whom  
“ does Mr. *Pope* address himself in this long  
“ Period ? Is it to those presumptuous Men  
“ who are continually confounding themselves,  
“ abusing the Fruitfulness of their Imaginations,  
“ to teize good Christians with Objections against  
“ Providence ? Their Rashness and Impatience  
“ well deserve, in my Opinion, the Censures  
“ Mr. *Pope* here inflicts upon them.” \*---Wonder-



ful ! Our Logician has, at length, found the Subject of Mr. *Pope's* Epistle. But why, then, had he not the Justice and Equity to strike out all the rest of his Remarks ? For, as certain as this is a true one, all the rest are false.

Mr. *Pope* cries out,

“ From Pride, from Pride, our very Reasoning  
springs ;

“ Account for moral, as for nat’ral Things :

“ Why charge we Heav’n in those, in these ac-  
“ quit ?

“ In both to reason right, is to submit.

Our Commentator answers him ----- “ Why,  
“ then, does Mr. *Pope* pretend to reason upon the  
“ Matter, and rear his Head so high, and decide  
“ so dogmatically, upon the most important of  
“ all Subjects.”\* This is exceeding pleasant. ----  
Suppose Mr. *Croufaz* should undertake to shew the  
Folly of pretending to penetrate into the Mysteries  
of *revealed* Religion, as here Mr. *Pope* has done  
of *natural*, must he not employ the Succours of  
Reason ? And could he conclude his Reasonings  
with more Truth and Modesty, than in the Words  
of Mr. *Pope* ? ----- *To reason right, is to submit.* ----  
But he goes on, “ If you will believe him [Mr. *Pope*]  
“ the Sovereign Perfections of the eternal Being  
“ have *inevitably* determined him to create this  
“ Universe, because the Idea of it was the most  
“ perfect of all those which represented many pos-  
“ sible Worlds. Notwithstanding, there is no-  
“ thing perfect in this Part, which is assigned for  
“ our Habitation ; it swarms with Imperfections ;  
“ it is God who is the Cause of them, and it was



“ not in his Power to contrive Matters otherwise.  
 “ The Poet had not the Caution to recur to Man’s  
 “ Abuse of his own Free-will, the true Source of  
 “ all our Miseries, and which are agreeable to that  
 “ State of Disorder in which Men live by their  
 “ own Fault.”\* — I will venture to say, every  
 Part of this Remark is false and calumnious. The first  
 Part of it, that the Divine Wisdom, according to  
 Mr. Pope, inevitably determined, and that he *had*  
*not Power to contrive Matters otherwise*, I have  
 shewn to be so in my last Letter. That Mr. Pope  
 has *thrown the Cause of Moral Evil upon God*, and  
 has *not had the Caution to recur to Man’s Abuse of*  
*his own Free-will*, is as false. He has thrown the  
 Cause entirely upon *that Abuse*, in these Lines,  
 speaking of natural and moral Evil :

“ WHAT makes all Physical and Moral Ill!  
 “ There deviates Nature, and here WANDERS  
 “ WILL.  
 “ GOD SENDS NOT ILL.”

When the Poet had told us this, and acquitted  
 the supreme Cause, he then tells us what is his  
 Agency, after Natural and Moral Evil have been  
 thus produced by the Deviation of Nature and  
 Depravity of Will, namely, that he has so con-  
 trived, in his infinite Wisdom and Goodness, as to  
*produce Good out of this Evil.*

—— “ If rightly understood,  
 “ All partial Ill is universal Good ;  
 “ God sends not Ill, ’tis Nature lets it fall,  
 “ Or Chance escape, and Man improves it all.”

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And speaking in another Place of God's Providence, he says,

“ That counter-works each Folly and Caprice,  
“ That disappoints the Effects of ev'ry Vice.

What is this but bringing Good out of Evil? and how distant is that from being the Cause of Evil?

After this, a Man should never think of writing more till he had rectified what he had already wrote so much amiss.

Mr. *Pope*,

“ *Nature* to these, without Profusion, kind,  
“ The proper Organs, proper Powers assign'd.

Mr. *Croufaz*. “ In this Verse, by the Term  
“ *Nature*, we must necessarily understand the *Au-*  
“ *thor of Nature*; it is a Figure much in Use.  
“ *SPINOSA* has employed all his Metaphysicks to  
“ confound these two Significations.” † There-  
fore, I suppose, Mr. *Pope* must not employ the  
Word at all, tho' it be to vindicate it from that  
Abuse, by distinguishing its different Significations.  
But this we are to consider as a Touch of our Lo-  
gician's Art. It is what they call *Argumentum ad*  
*invidiam*.

The Poet had said,

“ Far as Creation's ample Range extends,  
“ The Scale of sensual, mental Pow'rs ascends :  
“ Mark how it mounts to *Man's imperial Race*,  
“ From the green Myriads in the peopled Grass.

The Translator says, a little stronger,

“ *Jusqu'a l'Homme, ce Chef, ce Roy de l'Univers !*

On this the Commentator,—“ That Place of Honour, which the Poet has refused to Man in another Part of his Epistle, he gives him here, because it serves to embellish and perfect the Gradation. At every Step Mr. *Pope* forgets one of those grand Rules, and most essential, which Mr. *Des Cartes* lays down in his *Method*, that is, exactly to review what one lays down, so that nothing be *gratis dictum*, nor the System turn out repugnant to itself.” \* This we are to understand, as said, Διαλεκτικῶς. But I shall beg leave to say, that the Observation is very impertinent in this Place. For that Mr. *Pope*, when he called the *Race of Man imperial*, or according to his Translator, *Man, the Chief, or King of the Universe*, has given him no Title here which he had refused him elsewhere. He with great Piety and Prudence, supposes what the Scripture tells us to be true, *that Man was created Lord of this inferior World* ; he supposes it, I say, in these Lines of this very Epistle,

“ Without this just Gradation could they be  
 “ *Subjected* these to those, and *all to thee* ?  
 “ The Powers of all subdu’d by thee alone,  
 “ Is not thy Reason all those Powers in one? †

He expressly asserts it in the third Epistle.

“ Heav’n’s Attribute was universal Care,  
 “ And *Man’s Prerogative to rule*, but spare. ||

And this is in the Place where he gives the Description of Man in Paradise.

What was it then that could mislead our Critic so far as to imagine Mr. *Pope* had here contradict-

\* Page 108.

† Ver. 221.

|| Ver. 161.

66      *The* WORKS of *the* LEARNED.      Art. 2.  
ed himself? I suppose it was such Passages as  
these, of which there are not a few in this *Essay*  
*on Man*.

- “ Ask for what End the heav’nly Bodies shine,  
“ Earth for whose Use! Pride answers, ’Tis for  
    mine.  
“ For me kind Nature wakes her genial Pow’r,  
“ Suckles each Herb, and spreads out every  
    Flower ;  
“ Annual for me the Grape, the Rose renew,  
“ The Juice nectareous, and the balmy Dew ;  
“ For me the Mine a thousand Treasures brings,  
“ For me Health gushes from a thousand Springs ;  
“ Seas roll to waft me, Suns to light my Rise,--&c.

And again,

- “ Has God, thou Fool! work’d solely for thy  
    good,  
“ Thy Joy, thy Pastime, thy Attire, thy Food ?  
“ Who for thy Table feeds the wanton Fawn,  
“ For him as kindly spreads the flow’ry Lawn.  
“ Is it for thee the Lark ascends and sings?  
“ Joy tunes his Voice, Joy elevates his Wings.—

I have been betrayed by the Charms of the Poetry into a longer Quotation than was necessary ; but these were the Passages that made Mr. *Croufaz* seriously imagine that the Poet had contradicted himself. But in Truth this is so far from contradicting what was said before, that it is a perfect Justification of it, and of what the Scripture says concerning it. And because this Matter has been generally mistaken, to the Discredit of the Poet’s religious Sentiments, I shall endeavour to explain it. Scripture says, that Man was made the *Lord* of All ; but he became at length intoxicated with  
Pride



Pride, the common Effect of Sovereignty, erected himself, like lesser Monarchs, into a *Tyrant*. But what does Tyranny consist in, but in supposing *all made for the Use of one*? And so, taking those Freedoms with *all*, consequent on such a Principle. This was the Case of Man, as we say; He soon began to consider the whole Animal Creation as his Slaves, rather than his Subjects; as being created for no Use of their own, but only for *his*; and so used them with all possible Cruelty: And not content with that, to add Insult to his Cruelty, he endeavoured to philosophize himself into a Belief, that Animals were mere Machines, without the least Sensation of Pain or Pleasure. And thus, as Mr. *Pope* says, *Man* affected to be the *Wit*, as well as *Tyrant of the Whole* \*. Our Commentator can tell us what deep Philosopher it was that invented this witty System, and by the Assistance of what *Method* so wonderful a Discovery was brought to Light. It became then one who adhered to the Scripture Account of *Man's Dominion* to reprove this Abuse of it, and to shew that,

“ Heaven's Attribute was *universal Care*,  
 “ And *Man's Prerogative to rule*, BUT SPARE.”

Mr. *Pope* says of God,

“ Breathes in our Soul, informs our mortal Part,  
 “ As full, as perfect in a Hair as Heart.”

The Commentator remarks, that “ one should  
 “ make a criminal Abuse of these pompous Ex-  
 “ pressions if one launched out with SPINOZA, to  
 “ confound the Substance of God with our own;

\* Ep. iii. ver. 54.

“ and to imagine that the Substance of that  
 “ which we call *Creature*, is the same with that  
 “ Being’s to which we give the Name of *Crea-*  
 “ *tor.*” *Spinoza* is still the Burthen of the Song.  
 To cut this Matter short, we shall therefore give  
 Mr. *Pope*’s own plain Sentiments, in a Line of this  
 very Essay, that overturn all *Spinozism* from its  
 very Foundations.

“ THE WORKMAN FROM HIS WORK DISTINCT  
 WAS KNOWN,

“ And simple Reason never sought but one.”

But the Commentator is, at every Turn, crying  
 out,—*A Follower of Spinoza would express himself*  
*just so.* I believe he might; and I will explain  
 this Riddle to Mr. *Croufaz*: That execrable  
 Wretch, to disguise his Impiety, covered it with  
 such orthodox Expressions that he concealed it a  
 long Time from his Contemporaries, as we may  
 see by his Literary Correspondence. Hence  
 it must necessarily happen, that every the best  
 intentioned, most orthodox Writer, will use many  
 Expressions that a *Spinozist* would employ.

To persist therefore from henceforth, in this  
 Accusation, will deserve a Name that is not my  
 Business to give.

Mr. *Pope* concludes thus;

“ Cease then, nor Order Imperfection name :

“ Our proper Bliss depends on what we blame.

“ Know thy own Point: this kind, this due De-  
     gree

“ Of Blindness, Weakness, Heaven bestows on  
     thee.

“ Submit.—In this, or any other Sphere,

“ Secure to be as blest as thou canst bear :

“ Safe

“ Safe in the Hand of one disposing Power,  
 “ Or in the natal or the mortal Hour.”

“ The Heart gives itself up (says Mr. *Croufaz*)  
 “ to the Magnificence of these Words.—But I ask  
 “ Mr. *Pope*, with regard to these consolatory  
 “ Ideas, whether he was not beholden, in some  
 “ Measure, to Religion for them?” \* This is  
 truly pleasant.—Our Critick had taken it into his  
 Head that the Poet had no Religion; tho’ he does  
 not pretend his Proofs rise higher than to a legiti-  
 mate Suspicion; and finding here a Passage that  
 spoke plainly to the contrary, instead of retracting  
 that rash uncharitable Opinion, he would turn this  
 very Evidence of his own Mistake into a new  
 Proof for the Support of it; and so insinuates, you  
 see, that Mr. *Pope* has here contradicted himself.  
 This is in the true Spirit of modern Controversy.  
 —After this he preaches, for two Pages, on the  
 Passage, and ends in these Words:—“ From all  
 “ this I conclude, that the Verses in Question are  
 “ altogether edifying in the Mouth of an honest  
 “ Man, but that they give Scandal and appear pro-  
 “ fane in the Mouth of an ill one †.” How exactly  
 can *Rome* and *Geneva* jump on some Occasions.  
 So the Conclave adjudged, that those Propositions  
 which in the Mouth of St. *Austin* were altogether  
 edifying, became scandalous and profane in the  
 Mouth of *Jansenius*.

Thus have I gone thro’ what I thought material  
 in his Commentary on the first Epistle: I will on-  
 ly observe, that Mr. *Croufaz* has, in several Places,  
 charged Mr. *Pope* with pretended Absurdities and  
 Impieties, for which his *free* Translator is only an-  
 swerable. But as he professes not to understand  
*English*, those Things may be passed over.

\* Page 124, 125.

† Page 127.

However, it may not be amiss to give an Instance or two of this Matter, as a Specimen of this Part of the Performance.

The Translator says,

“ Il ne desire point cette celeste Flame  
 “ Qui des purs Seraphins devore & nourrit  
    l’Ame. \*

That is, the Savage *does not desire that heavenly Flame, which, at the same Time that it devours the Souls of pure Seraphims, nourishes them.* Mr. Croufaz remarks: — “ Mr. Pope, by exalting the Fire of  
 “ his Poetry by an Antithesis, throws, occasionally,  
 “ his Ridicule on those heavenly Spirits. The  
 “ *Indian*, says the Poet, contents himself without  
 “ any Thing of that Flame which devours at the  
 “ same Time that it nourishes.” But Mr. Pope is quite free from this Imputation; nothing can be more grave or sober than his *English* on this Occasion,

“ To be, contents his natural Desire,  
 “ He asks no Angel’s Wing or Seraph’s Fire.

But neither, I dare say, did the Translator mean any Thing of Ridicule in his *devore & nourrit l’ame*. It is the sober solid Jargon of the Schools; and Mr. l’Abbe no doubt had frequently heard it from the Benches of the *Sorbonne*. Indeed had Mr. Pope used such an Expression, one might have suspected that he was not so serious as he should be.

Mr. Pope, speaking of God’s Omnipresence, says

“ — As full as perfect in vile Man that mourns  
 “ As the rapt Seraph that adores and burns.



Which Mr. *l'Abbe* thus translated,

- “ Dans un homme ignore sous une humble chau-  
miere,  
“ Que dans le Seraphin rayonnant de lumiere. \*

That is, *as well in the ignorant Man who inhabits an humble Cottage, as in the Seraphim encompassed with Rays of Light.* Our Frenchman here, in good Earnest, thought that a vile Man that mourned could be none but such a one as lived in a Cottage. Which has betrayed Mr. *Croufaz* into this important Remark:—“ For all that, we sometimes find  
“ in Persons of the lowest Rank, a Fund of Probi-  
“ ty and Resignation that preserves them from Con-  
“ tempt; their Minds are indeed but narrow, yet  
“ fitted to their Station, &c.”—But Mr. *Pope* had no such childish Idea in his Head. He was opposing here the human Species to the angelic, and so spoke of *that*, when compared to *this*, as vile and disconsolate. The Force and Beauty of the Reflection depends on this Sense; and, what is more, the Propriety of it; and it is amazing that neither the Translator nor Critick could see it.—There are many Mistakes of this Nature, both of one and the other, throughout the Translation and the Commentary. The Translation is indeed a very elegant one, and it often very well expresses the Sense of the Original; but sometimes it both envenoms and mistakes it.

But I must by no means forget our Critick's Remark on these Lines of Mr. *Pope's* fourth Epistle, speaking of the *good Man*:

- “ For him alone *Hope* leads from Gole to Gole,  
“ And opens still, and opens on his Soul;  
“ Till lengthen'd on to *Faith*, and unconfin'd,  
“ It pours the Bliss that fills up all the Mind.

- “ He sees why Nature plants in Man alone  
 “ Hope of known Bliss, and Faith in Bliss un-  
     known;  
 “ Nature, whose Dictates to no other kind  
 “ Are giv’n in vain, but what they seek they find.

To this Mr. *Croufaz* :—“ I made my Remarks as  
 “ I went along in reading the Poem of Mr. *Du Ref-*  
 “ *nel* ; and in Proportion as I advanced in it, I have  
 “ had the most agreeable Satisfaction to find that my  
 “ Commentaries have been too hasty and immature  
 “ on this Poem ; in so clear a Light has the illustri-  
 “ ous Abbe placed those Truths, which the Prose  
 “ Translator had delivered with much less Precise-  
 “ ness. In this Translation I evidently meet with  
 “ the sacred Terms of *Faith*, *Hope*, and *Charity* ;  
 “ but I don’t know where he had them. And it  
 “ is not easy for me to find how the Ideas which I  
 “ have been accustomed to fix to them can agree  
 “ with them. I am puzzled to know what they  
 “ have to do here.”

This, to use our Critick’s own Word, is a Specimen of that *Galimatias* that runs through his whole Commentary. He suspects, he approves, he doubts, he applauds, but it all ends in Calumny and Condemnation. Here you have an old Veteran Controversialist of Seventy-five, who gives the World his *second Thoughts*, (for he had wrote his *Examen* before he composed this Commentary) telling us, he wrote at Random ; that he composed the greatest Part of his Remarks before he had read over the Book he wrote against, a Book containing a regular methodick System, whose Parts having a mutual Dependance, necessarily supported and illustrated each other. But if a Man would make so free with himself, as to tell such a strange Story to the World, which certainly he had a Right to do, he should have made Satisfaction for his Folly, espe-

especially as his moral Character was concerned in it, by striking out all those odious Imputations, which the foregoing Part of his Commentary abounds with. Instead of this, he was not only content to leave the Calumnies of *Fatalism* and *Spinozism* unretracted; but has thought fit to renew them, even after this Confession of his hasty *premature* Way of Writing. What must we think of such a Writer? --- But after all, perhaps, this Acknowledgment is mere Banter, as he is very full of it in his *Examen*, where he pretends to acquit the Poet of *Fatalism*. All I can say, is, that if it be a Joke, it is as *dull* a one as that, which is saying more of it than I can say of any other I have ever seen or heard of.

I thought to have gone on upon his Commentaries on the rest of his Epistles; but looking them over, I found such a continual Repetition of Mistakes and false Representations, that I was almost ashamed of having gone so far. It is amazing that a Man could write a whole Book, in direct Contradiction to the very Principle himself lays down in it, to proceed by *l'Exactitude tres scrupuleuse* (says he p. 196) *nuiroit aux fins de la poesie; mais on doit se faire une Loi d'interpreter une expression par l'autre, de peur de attribuer a un Poete des idees qui lui feroient du tort.* Here then I'll stop in good time, having already gained my Point, in these few hasty Observations; which was to vindicate Mr. *Pope* from much unjust Censure; and to shew our Libertines, that they were never more mistaken, than when they supposed the *Essay on Man* countenanced any of their Follies.

*I am &c.*



## A R T I C L E   I V.

*A Continuation of the Accounts sent to Mr. Harding, Bookseller, in St. Martin's-Lane, by those who have taken Mrs. Stephens's Medicines.*

*From Mr. Simmons to Mr. Harding.*

S I R,

**I**N Consequence of a late Advertisement in the Papers, whereby I find that some Persons have endeavoured to blast the Character of Mrs. *Stephens's* Medicines for the Stone, I beg Leave, in Justice to my greatest Benefactress under God, to send you the following State of my Case.

About *Christmas* 1735, I began to be troubled with a Stoppage in my Urine, which grew worse and worse, with an Ulcer, till last Spring was Twelvemonth. I was so bad that I knew not what Course to take ; I wanted to make Water some Days ten, twenty, thirty, or forty Times a Day, or more, with Abundance of Pain ; and sometimes did not make above half a Spoonful, and sometimes a Spoonful, and sometimes but some few Drops, and that with Abundance of Pain indeed. This continued till *May* 1737 ; then I went to *London* to seek for Ease ; I began to take Mrs. *Stephens's* Medicines the 13th of *May* 1737 ; I staid in *London* till the 17th of *June* 1737, then came Home, and kept taking Mrs. *Stephens's* Medicines very regularly, till I grew better and better every Day, and left off taking the Medicines, which I did in *January* last, when I was as well as any Body, I thank God for it.

When I went to *London*, I could not ride in any  
Waggon



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Waggon or Cart, nor on Horseback, only a Foot Pace, as softly as Foot could fall. I now can ride in any Waggon, Cart, and on Horseback, any Pace, with as much Pleasure as ever I did ; I cannot say but my Back has grove now and then with a small Pain, which it did now and then twenty Years ago. I have taken Mrs. *Stephens's* Medicines twice since *January*, once about a Month, and the other about a Fortnight. I now am very well ; I can and do ride, and go about my Business as well as any Body. I have some of Mrs. *Stephens's* Medicines by me now, but have not taken any a good while. This is the true Account of my Case, of which you may make what Use you think fit, with the full Consent, of

*Sir,*

*Ospringe in Kent,*  
*Nov. 22. 1738.*

*Your very humble Servant,*

JOHN SIMMONS.

*From Mrs. Brown.*

HAVING been for upwards of half a Year sadly afflicted with the Stone, so that when or after I made Water, I was in great Pain ; and had taken a great many Things, by good Advice, to little or no Purpose ; I was advised to take Mrs. *Stephens's* Medicines, which I began the 17th of *April*, and found myself so well recovered by the latter End of *July*, that I left them off ; and have ever since continued so well, that I have been a Journey, and rode some Scores of Miles, without Pain or Difficulty : So thought myself in Justice bound, to let the World know, for the  
Good

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Good of those unhappy Persons, that labour under  
the like Infirmary.

*Witness my Hand,*  
ELIZ. BROWN.

*Theobald's-Court, Theobald's-Row,  
in the Parish of St. George the  
Martyr.*

*From Mr. North.*

**I** HAVING been afflicted with the Stone for  
between fourteen and fifteen Years, was cured  
about five Years ago by taking two Papers of  
Mrs. Stephens's Powders a Day, for ten Weeks.

W. NORTH.

To be heard of at Mr. Maygridge's,  
near Battle-Bridge, in Tooley-  
Street, Southwark, Nov. 25, 1738.

*From Mr. Kettle to Mr. Harding.*

S I R,

**M**RS. Stephens's Medicines have done me no  
Harm, only occasioned a Swelling in my  
Body and Legs, and since I left off taking her  
Medicines, the Swelling is gone off, and I am in  
the same State I was before.

J. KETTLE.

*Cambridge, Nov.  
19, 1738.*

*From Mr. Pearman.*

**I** Edward Pearman, of Aspeden, in th County  
of Hertford, was afflicted with the Gravel in  
my Kidneys some Years, took several Medicines  
but

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but found no Relief, till advised to Mrs. Stephens's Powder, and found immediate Relief, having been free from any such Disorder several Years.

Nov. 9, 1738.

EDWARD PEARMAN.

*From Mr. Baker.*

I John Baker of Buntingford, in the County of Hertford, was afflicted with the Gravel in my Kidneys some Years, took several Medicines, but found no Relief, 'till advised to Mrs. Stephens's Powders in the Year 1730; which I took, and found immediate Relief, having been free from the Complaint ever since, unless making too free with Liquors that are hurtful, brings something of it; but then two or three Papers of the abovesaid Powder entirely carries it of.

*Witness my Hand,*

JOHN BAKER.

*From the Reverend Dr. Maxwell.*

HAVING been afflicted with the Stone and Gravel, to such a Degree, that I could neither ride nor walk, nor stoop without great Pain, with all the bad Symptoms usually attending that Distemper: After I had tried several Things to no Purpose, and growing every Day worse; I applied to Mrs. Stephens, and took her Medicines for about four Months; during which time, I voided several small Stones, but one so large, as to cause a total Suppression of Urine for thirty-eight Hours,

Hours, which the Medicines at last brought away with very little Pain. This Stone, by its irregular Figure, seemed to have been bigger.

Besides these Stones, and coarse Gravel, the Medicines brought away, in great Quantities, a whitish Substance that settled always to the Bottom of the Chamber-Pot. I am now easy and free from all Pain, and can bear the Motion of a hard trotting Horse, without any Trouble.

I found no ill Effect in any Respect whatsoever, either whilst I was taking the Medicines, or since I left them off, which is now six Weeks. I think myself obliged, in Justice, to make this public Declaration.

Graies in Essex,  
Nov. 30. 1738.

ROBERT MAXWELL.

*The Case of Thomas Moore of Richmond.*

**T**HAT about two Years since, I was greatly afflicted with the Stone and Gravel, and took many things for Relief, but to little or no Purpose; upon which, I applied myself to Mrs. Stephens, and took her Medicine for about three Months, which, at last, brought away two Stones, seeming to be wasted by the Medicine; for that they came away without much Pain; altho' when I first took the Medicine, I could hardly bear the Motion of a Chariot, nor any Exercise in Walking; and was so reduced by Pains in my Back, and in making Water, that it was troublesome to me to walk cross my Room. After I voided those Stones, I became easy, and continued so for more than a Year, when I found a little Heat of Urine, and Pain in making Water; I then took the Medicine again for about three Weeks, which made me easy, and have continued so to this Day. Dated the 8th of *December*, 1738.





THE  
HISTORY  
OF THE  
*WORKS of the LEARNED.*

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For FEBRUARY, 1739.

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ARTICLE V.

REMARKS upon a notable Mistake of Servius  
the Grammarian, in Relation to Ptolomy  
the Astronomer.

---


*Aliquando bonus dormitat.* HOR.

---

By CHARLES LA MOTTE, D.D.

---

REVEREND SIR,

HE third Eclogue of *Virgil* which we  
read together t'other Day, presents  
a pleasant rural Entertainment in the  
Contest between the two Shepherds,  
disputing for the Prize of Musick and Poetry; and  
as there is a Passage in it which may afford some  
Remarks, by Way of Antiquity and History, I  
have examined the Matter farther, according to  
G your

your Desire, and have sent you some short Observations upon it, in which I fear, you will find a few Digressions that may seem to be something too long; but I hope you will excuse them in an Essay of this Nature, which does not require so great Regularity, since they are only designed *pour ega-  
yer la Matiere*, to enliven the Work a little, which otherwise might run too dull and heavy upon your Hands. The Scene opens with the two Swains contending for the Prize. *Dametas*, the most sanguine of the two, offers to stake a young milked Heifer, and to forfeit it, if conquer'd in the Dispute: The other tells him that his Father and Step-mother were both so strict and severe, so exact in the Tale and Account of their Cattle, that he durst not venture to stake any Thing out of their Flock; but offers to lay down what was of much greater Value, two Beachen Cups, the curious Workmanship of the Divine *Alcimedon*, a famous Engraver, adorned with a Vine twining about an Elder Tree, in the Middle of which two Figures are finely imboss'd, the one of *Conon*, the other of a great Astronomer, who, by his Radius or Mathematical Staff, had traced and described the Figure of the World, but whose Name he could not then remember.

“ Two Figures on the Sides imboss'd appear,

“ *Conon*, \* and what's his Name that made the  
Sphere? †

Mr. Dryden's Translation.

Mat-

\* *Conon* was the Astronomer who consecrated the Hair of *Berenice*, the Wife of *Ptolomy Euergetes*, and placed it as a Constellation in the Heavens. He was a Friend, and as some say, had been a Master of *Archimedes*.

† This Translation of Mr. *Dryden* does not seem to be just and exact. For the Poet places the two Figures in the Middle, and not on the Sides, *In medio* &c. Secondly, the Sphere  
here

Matters being settled between them, they see the Shepherd *Palemon* coming towards them, and agree to make him the Judge of their Dispute.

“ With Favour, Neighbour, and Attention wait,

“ For tis a Business of a high Debate. *ibid.*

Many have been the Conjectures of Learned Men whose Name it was that had been forgotten by the Shepherd *Menalcas*; but no one has been more out, and unlucky in his Guess than *Servius*, who thought that *Virgil* might here mean *Ptolomy* the Astronomer, who could not certainly be the Man, since he lived near two hundred Years after that Poet, without he had guess him by the Spirit of Prophecy; as *Palemon* the Grammarian many Years afterwards vainly boasted, that *Virgil* had thought of him when he appointed the Shepherd *Palemon* to be Judge of the Dispute between the two contending Swains. This *Palemon*, as we are told by *Suetonius* in his Book *de Illustribus Grammaticis*, was at first a Foot-boy to a Lady, but applying himself to Study, made so great a Progress in Learning, that he became a famous Teacher, and Grammarian at *Rome*: But withal, he was such a vain and insolent Creature, such a proud and con-

here is quite out of the Question; the Radius mentioned by *Virgil*, being quite another Thing, a Staff which the Geometricians made Use of, to trace and delineate their Figures upon the Ground or Sand, and such has no Manner of Relation to the making of the Sphere. But such Slips as these are not uncommon with Mr. *Dryden*, who, tho' his Meeter and Measures are very regular and fine, his Expressions lively and beautiful, and his Versification *fluit melle dulcior*, yet, it must be confessed, often deviates from his Original, and takes great Liberties with the Authors he translates.

ceited Pedant, that he used to call *Varro*, the most learned Man among the *Romans*, a stupid and senseless Hog ; declare that as all Learning and Literature were born with him, so they would die and perish with him ; and that it was not by Chance or Accident that *Virgil* \* long before him, had made the Shepherd *Palemon* the Judge of Musick and Poetry between the two Shepherds, but because he foresaw and presaged that one of that Name would hereafter arise, who was born to be the Judge of all the Poetry and Poets in the World. He likewise used to brag, that some Thieves and Highwaymen, into whose Hands he had fallen, had done him no Manner of Hurt, but spared him purely on the Account of the great Reputation he had gained in the World : Besides he was a Man of a loose and vicious Life, so sunk into all Manner of Debauchery, that the Emperors *Tiberius* and *Claudius* used publickly to declare that he was not fit to have any Children entrusted to his Care. But to return to *Servius* : I am apt to think that learned Man was led into this Mistake, by taking *Ptolomy* the Astronomer for one of the *Egyptian* Kings of that Name, some of whom were not only very learned Men themselves, but likewise great Promoters of Learning and Sciences : Witness *Ptolomy Soter*, who wrote the Life of *Alexander the Great*, which was in much Esteem and Repu-

\* *Palemon* *Vicentinus*, mulieris verna, docuit Romæ, ac Principem Locum inter Grammaticos tenuit. Arogantiâ fuit tantâ ut *Marcum Varronem* Porcum appellaret, secum & *Natas* & morituras Literas jactaret, nomen suum in *Bucolicis* non temere positum, sed præfagiente *Virgilio* fore quandoque omnium Poetarum ac Poematum *Palemona* Judicem. Gloriabatur etiam *Latrones* quondam sibi propter nominis celebritatem parvisse. Infamis erat omnibus.

*Sueton. de Illustribus Grammaticis.*



tation among the Antients, and built a College or Museum for the Reception and Entertainment of learned Men, for the Improvement of Philosophy and all other Knowledge ; endowed it with sufficient Salaries to enable them, without any Care or Trouble, to apply themselves to their Studies ; and for their greater Encouragement, had collected a fine Library, which in the Reigns of his Successors, swell'd to the Number of a hundred thousand Volumes. But I believe that the Person whom our Commentator rather had in his Eye, and who chiefly led him into that Mistake, was *Ptolomy Evergetes*, of whom it was reported, that in the *Pharos* or Light-house, which he had built at *Alexandria*, he had set up an Instrument, by the Help of which he could spy Ships at the Distance of sixty Miles at Sea, from whence *Servius* might conclude that he knew the Use of Spying-Glasses ; was skilled in Astronomy, and had made great Progress and Discoveries in that Science. Be it as it will, the Person meant by *Menalcas* in this Place, could not, as I said before, be *Ptolomy* the Astronomer, who was not in being till so many Years after the Time that that Shepherd must be supposed to have liv'd in. *Eudoxus*, who is also mentioned by *Servius*, in his Note upon this Passage of *Virgil*, seems to have had a fairer Claim for that Honour, since, besides that his Age and the Time he liv'd in will very well allow of it, he was a very \* famous Man in his Days ; was a celebrated Astronomer, Geometrician, Physician, and Lawyer. He had learned Geometry under *Archetus*, and Physick under *Philistion* of *Sicily*. He had also been a Hearer and Disciple of *Plato* ; had travell'd on purpose to *Egypt*, to consult the learned Men of that Country, and at his Return he

\* See *Moreri's* Dictionary in the Article of *Eudoxus*.

made Laws for the *Cnidians*, his Countrymen; and composed several useful Works in Astronomy, Geometry, and History. *Ruæus*, the judicious Editor of the Delphin *Virgil*, thought that the Astronomer meant here was *Aratus*, who composed the *Phænomena*, or a Poem upon the Situation or Motions of the Stars, which was so much esteemed among the *Romans*, that *Cicero*, *Claudius*, and *Germanicus* thought it worth their while to translate it into *Latin*. Others have imagined that the Person here meant by the Shepherd in this Place, was the Poet *Hesiod*, who in his Poem of *Opera & Dies*, treats of Husbandry and Agriculture, and directs the Countryman in the Ordering and Managing of his Business, in all the Times and Seasons of the Year: But as he is no where mentioned as a Mathematician and Astronomer, (which the Words *Descriptis Radio* seem necessarily to imply) there seems to be no Manner of Ground for such a Supposition. *Jos. Scaliger*, \* in his Book *de Emendatione Temporum*, rejects all these Conjectures with his usual *Fastus*, treats them as ridiculous and trifling, and is positive (as generally he is, and never more so than when he is most in the wrong) that the Person here meant, must be the great *Archimedes*; and indeed, he seems to lay a fair Claim to that Honour, as he was thought to be the Inventor of the Sphere, and spent his whole Life in studying the Truths of Geometry, and not only those that were the most sublime and speculative, but also those that were the most useful and necessary in Life, as appears by the astonishing Defence he made, for three Years together, at *Syracuse*, against the ablest General among the *Romans*, and the best and most valiant Troops in the World at that Time; when by the Force of his Genius, and

\* De Periodo Syracusano.

his deep Skill in Mechanicks, he snatched up from the Shore the *Roman* Vessels into the Air, as is related by *Livy* and *Plutarch*, turned 'em up topsy-turvey, and dashed them to Pieces upon the Waves; and, as some have added, by the Help and Force of his Burning-Glasses, could set their Ships on fire \* at a great Distance from the Land. As I have not this Piece of *Scaliger* by me, nor know where to get a Sight of it, I cannot tell how that learned Man has managed the Dispute, nor what Reasons he has brought to disprove the Assertions of other Writers, and to support and establish his own: Tho', with due Submission to that very great Critick, I cannot, I must own, come into his Opinion; but from the Word *Radius*, that occurs in the next Verse of this Passage of *Virgil*, I am persuaded that the Person he had in his Eye was the famous *Pythagoras*; who, for Geometry and Astronomy, was the most eminent Person in his Time, and esteemed the Inventor of this very mathematical Instrument; as appears by the Reverses of two curious Medals, struck by the *Samians* his Countrymen; the one in Honour of the Emperor *Commodus*, the other of *Herennia Etruscilla*, the Wife of *Trajanus Decius*, where *Pythagoras* is represented holding this very Radius in his Hand. But to return to *Virgil*: This sudden Break in the Shepherd's Speech, and his seeming Forgetfulness appear very beautiful in the Mouth of a Peasant, and seem to be one of the masterly Strokes of that excellent

\* This Particular of the Burning-Glasses seems to be suspicious, and very much to want Confirmation, both from the Nature of the Fact itself, and from the slender Ground and Authority that supports it; it having no better Voucher than *Tzetizers*, a very modern Poet, and an indifferent Writer both in Verse and Prose; who must have had it by a Revelation or a Dream, since neither *Livy*, nor *Plutarch*, nor any one Writer for twelve hundred Years before him, have ever made the least Mention of it.



Poet, who could turn Faults into Graces, and out of a seeming Defect could strike and work out a Beauty. Much such a Passage I remember in *Shakespeare's* First Part of *Henry* the Fourth, where *Hotspur* seems to have forgot the Name of a Place, and with his usual Warmth cries out,

“ In *Richard's* Time,—What do ye call the Place?

“ A Plague upon it—'tis in *Gloucestershire*.—

But to conclude, I would not be thought to bear too hard, nor too severely to reflect upon *Servius*; nor would I willingly, *hærentem capiti coronam detrabere*, from one who so justly deserves it, and to whom the learned World is so much obliged for his judicious Remarks upon *Virgil*; and for preserving so many curious Passages in History and Literature, so many precious and valuable Remains of Antiquity, which, without him, had been entirely lost. But as it is the Opinion of the best Criticks, that his Works have not been handed down pure and genuine to the present Age, but with a great Mixture and many Additions of others, 'tis but fair and reasonable to suppose, that the \* many Errors and Mistakes, that occur in his Writings, are not owing to himself, but to the spurious Additions of other Writers and Transcribers of his Works. Of this Nature and the same Original I take to be this stupid Remark upon the 367th Verse of the IVth Book of the *Æneis*, which I am persuaded a Man of *Servius's* Learning could never make,

*Hircanæque admorunt ubera Tigres.*

\* These are so numerous and obvious, that *Phil. Beroaldus*, when he was but a Youth, wrote a Book of the Faults and Errors of *Servius*.



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Where the Writer, whoever he was, very wisely observed, “ *Hircanian*, that is *Arabian* Tygers, for “ *Hircania* was a Forest of *Arabia*.” Whereas there is hardly a Boy pretty forward in his School, nor a fresh Man, I dare say, in the University, but who might have set him right, shewed him his Blunder, and told him, that *Hircania* was not a Forest of *Arabia*, but a Province of *Parthia*, bordering upon the *Caspian-Sea*, and had no more Affinity with, or Relation to *Arabia*, than *Arabia* has now to *China* or *Japan*.

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## ARTICLE VI.

To the Author of the History of the Works  
of the Learned.

S I R,

HAVING, in two former Letters, shewn Mr. *Croufaz*’s absurd Mistakes, in his Remarks on the first Epistle of the Essay on Man, I add this third to give the Reader a fair and just Idea of the *Reasoning* of that Epistle, so egregiously misrepresented; in which I shall not consider it as a Poem, it not standing in need of the Licence of such kind of Works to defend it, but as a System of Philosophy, and shall leave it to an abler Hand to illustrate the Sublimity of the Wit, the Harmony of the Poetry; contenting myself with a plain Representation of the Sobriety, Force, and Connection of the Reasoning.

The first fifteen Lines are taken up in giving an Account of his Subject; which he shews us (agreeably to the Title) is AN ESSAY ON MAN. The next Line tells us for what End he wrote, viz.

“ To

“ To vindicate the Ways of God to Man.”

The Men he writes against he has frequently told us are the *Atheists* ;

Such as

“ Weigh their Opinion against Providence.

Such as

“ —cry, if Man’s unhappy, God’s unjust.

Such as fall into this Notion,

“ That Vice and Virtue there is none at all.

And that they were only such as these, we have a remarkable Instance in the following Lines of the fourth Epistle:

“ Oh blind to Fate, and God’s whole Scheme  
below!

“ Who fancy Bliss to Vice, to Virtue Woe.

“ But Fools the Good alone unhappy call.

Now none but *Atheists* argue in this Manner. The *Theists*, indeed, maintain that Happiness and Unhappiness fall indifferently here to good and bad, and from thence bring an admirable Argument for a future State. And in the Truth of this Principle our Poet entirely agrees with them, Ep. iv. l. 96. where he says, that *Ills or Accidents chance to all*. But many of Mr. Pope’s Readers, not observing this, imagined that he chose to combat this Proposition, that *Woe in this World is attach’d to Virtue, and Bliss to Vice, and that therefore the Good alone were unhappy*,—because it was very easy to confute it; whereas it was much more difficult to refute this other, *That Good and Ill happen’d to all alike, and that therefore the good Man was frequently unhappy*.

But

But we see they mistook him, and shall shew before we have done, that he was far from designing to weaken this Proof of a future State: It is true, that in his fourth Epistle, he has shewn that God has, even here, so graciously disposed Matters, that he hath not left Virtue without its Comforts; but this is so far from weakening the Notion of a future State, that it supports it. For Nature always taught Men to argue in this Manner; That if there were nothing here but Disorder, there were then no Providence to set Things right; and if there were no Disorder at all, there would then want no future State to set them right.—To return:

The Poet, as we say, having declar'd his *Subject*, and *End* of writing, he now (by shewing us [from l. 16. to l. 43.] the Folly of pretending to fathom the Ways of Providence, and to pierce into Immensity,) instructs us from whence he intends to fetch his Arguments, namely, from the *visible Things of God* in this System, from whence *the invisible Things* of him, *his eternal Power and Godhead*; may be understood. After this modest and sober Introduction, he enters upon his Argument, and lays down this Proposition as the Foundation of his *Thesis*, which he reasonably supposes will be granted him: That of all possible Systems infinite Wisdom formed the best; [l. 43, 44.] from this he draws two Consequences,

1. The first [from l. 44—51.] is, that as the best System must needs be such a one as has a perfect Coherence, and Subordination in all its Parts, from the highest to the lowest, in which there is no Void, then there must needs be, some where or other, such a Creature as MAN; which reduces the Dispute to this absurd Question, *Whether God has placed him wrong?*

The



The Poet having thus shewn that Man, the Subject of his Enquiry, has a necessary Place in such a System as this is confessed to be, and that the Abuse of Free-will, from whence proceeds all moral Evil, is the necessary Consequence of such a Creature's Existence; the next Question is, how these Evils can be accounted for, consistently with the Idea we have of God's Attributes. Therefore,

2. The second Consequence he draws from this Principle, (*That of all possible Systems, infinite Wisdom has form'd the best*) is, that whatever is wrong in our private System, is right, as relative to the whole. [l. 50 to 61.]

“ Respecting Man, whatever wrong we call,

“ May, must be right, as relative to ALL.

*i. e.* partial Evil is universal Good, and so Providence is fairly disculp'd; and the Illustration and Enforcement of this Truth makes up the Body of the Epistle.

From all this he draws this general Conclusion, [from 60 to 87.] that as what has been said is sufficient to vindicate Providence, Man should rest submissive and content, and own that every Thing is disposed for the best; that to pretend to enquire into the Manner how God conducts this wonderful Scheme to its Completion, is so absurd, that he must never expect to find it out, till the Horse and the Ox come to know why they undergo such different *Manage* and *Fortunes* in the Hand of Man; nay that such Knowledge, if communicated, would be even pernicious to Man, and make him neglect or desert his Duty here.

“ Heav'n from all Creatures hides the Book of Fate,

“ All but the Page prescrib'd, the present State,  
“ From



“ From Brutes what Men, from Men what Spirits know,

“ *Or who would suffer being here below?*

This he illustrates by the Similitude of the Lamb, who is happy in not knowing the Fate that attends it from the Butcher; and from thence takes the Opportunity of observing that God is the equal Master of all his Creatures, and provides for the proper Happiness of each Being.

But now the Objector is suppos'd to put in, and say; “ You tell us indeed, that all Things will  
“ turn out for Good; but we see ourselves surrounded with present Evils; and yet you forbid us all Enquiry into the Manner how we are  
“ to be extricated; and, in a Word, leave us in  
“ a very disconsolate Condition.” Not so, says the Poet, [ from l. 86 to 95. ] you may, if you will, receive great Comfort from the HOPE of a happy Futurity; for tho' Man is not blessed here, he will be hereafter.

“ Hope springs eternal in the human Breast;

“ Man never is, but always to be blest.

Now the Reason why the Poet places the Proof of a future State in that HOPE or Expectation, which Nature has implanted in Man, I conceive to be this, to give his System the utmost Grace of Uniformity; which System, as we observed before, is entirely Platonic. Now we know this HOPE was *Plato's* peculiar Argument for a future State; and we have seen it illustrated with great Force of Reasoning, by our most eminent modern Divines. Mr. *Addison*, in his *Spectators*, shews it to have infinite Weight; and our Poet, we shall see, has urged the Argument as strongly as any one. He says here, in express Terms,  
That

That God gave it to us to supply that future Bliss which he at present keeps hid from us.

In his 2d Ep. l. 264, he goes still farther, and says, this HOPE quits us not even at Death, when every Thing mortal drops from us.

“ Hope travels thro’, nor quits us when we die.

And in the 4th Ep. he shews how the same HOPE is a certain Proof of a future State, from the Consideration of God’s giving Man no Appetite in vain, or what he did not intend should be satisfied; which is the Argument that *Plato*, and all since him have urged upon this Head. For describing the Condition of the good Man, he breaks out into these rapturous Strains.

“ For him alone Hope leads from Gole to Gole,  
 “ And opens still, and opens on his Soul;  
 “ Till lengthen’d on to Faith, and unconfin’d,  
 “ It pours the Bliss, that fills up all the Mind.  
 “ He sees, why Nature plants in Man alone  
 “ Hope of known Bliss, and Faith in Bliss unknown.  
 “ Nature, whose Dictates to no other Kind  
 “ Are giv’n in vain, but what they seek they find.

It is only for the good Man, he tells us, that Hope leads from Gole to Gole, &c. it would be strange indeed then, if it should be a Delusion. The Poet therefore, as we said, bids Man comfort himself with Expectation of future Happiness; and shews him that this HOPE is a Proof of it, but then he puts in one very necessary Caution, and says,

“ Hope humbly then, with trembling Pinions soar.  
 And

And provok'd at those Miscreants, whom he afterwards [Ep. 3. l. 262.] describes as building *Hell on Spite, and Heaven on Pride*, he upbraids them [from l. 95 to 108.] with the Example of the poor *Indian*, to whom Nature also has given this *common HOPE of Mankind*. Now the Savage, tho' his untutor'd Mind, had betray'd him into many Whimsies, concerning the Nature of that future State; yet was so far from excluding any Part of his own Species, (a Vice which could proceed only from false Science) that he humanely admitted his *faithful Dog to bear him Company*.

The Poet then turns again to the Accusers of Providence; [from l. 108 to 119.] and shews them, that such Complaints end in the highest Impiety, in an Attempt to degrade the God of Heaven, and assume his Place.

“ Go wiser thou, &c. ———

“ — cry, if Man's unhappy, God's unjust.

“ If Man alone ingross not Heav'n's high Care,

“ Alone made *Perfect here, Immortal there?*

That is, be made God, *who only is Perfect and hath Immortality*. This Sense the immediately following Lines confine us to.

“ Snatch from his Hand the Balance and the Rod,

“ Rejudge his Justice, be the God of God.

He then addresses himself to his Friend, and remarks that the Ground of all this Extravagance is Pride; which, more or less, infects the whole Species: — Shews the ill Effects of it, in the Case of the fallen Angels; and observes, that even wishing to invert the Laws of Order, is a lower Species of their Crime. The Poet then brings an

In-



Instance of one of the Effects of Pride, which is the Folly of thinking every Thing made solely for the Use of Man. This we have explain'd at large in our second Letter.

Having thus given a general Idea of the Goodness and Wisdom of God, and the Folly and Ingratitude of Man; the great Author comes next (after this necessary Preparation) to the Confirmation of his *Thesis*, that partial moral Evil is universal Good; but previously brings an Argument, to abate our Wonder at the Phœnomenon of moral Evil, which he builds on a Concession of his Adversaries, [from l. 136 to 146.] “ If we ask you, “ says he, if Nature does not err from the gracious End of its Creator, when Plagues, Earthquakes, and Tempests unpeople whole Regions at once; you readily answer, that God acts by general and not by particular Laws; that the Course of Matter and Motion must be necessarily subject to some Irregularities; for that nothing created is perfect.” Say you so? I then ask why you should expect this Perfection in Man? If you own that the great End of God be (notwithstanding all this Deviation) human Happiness, then 'tis *Nature*, and not God that deviates; and do you expect greater Constancy in Man?

“ Then Nature deviates, and can Man do less?

*i. e.* If Nature, or the inanimate System, on which God has imposed his Laws, which it obeys as a Machine obeys the Hand of the Workman, may in Course of Time, deviate and go out of Order, as the best Philosophy proves it may; where is the Wonder that Man, who was created a Free Agent, and has it in his own Power, every Moment, to deviate from the eternal Rule of Right, should sometimes go wrong?

Having





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there nothing in this World but *Peace and Vir-*  
*tue.*

“ That never Air nor Ocean felt the Wind,  
“ That never Passion discompos’d the Mind.

But then consider that as our material *System* subsists by the Strife of its Elementary Particles, so our *intellectual System* does the same by the Conflict of our Passions, which are the Elements of human Action. For (as he says in his second Ep. where he illustrates this Observation at large)

“ What Crops of Wit and Honesty appear  
“ From Spleen, from Obstinancy, Hate or  
Fear.

But we should do our Author great Injustice, to suspect that he intended by this, to give any Encouragement to Vice, or to insinuate the *Necessity* of it to a happy Life, on the equally execrable and absurd System of the Author of the *Fable of the Bees*, whose Life was perfectly agreeable to his Doctrine. All our Poet’s other Writings shew the contrary. But what is more to the Point, these very *Ethic Epistles* declare his Meaning on this Matter to be this. -- That Vice is in its Nature the greatest of Evils; that it came into the World by the Abuse of Man’s Free-will; but that God, in his infinite Wisdom and Goodness, stopp’d the natural Biass of its Malignity, deviously to the publick Benefit, and made it productive of Good.

“ TH’ ETERNAL ART EDUCES GOOD FROM  
ILL. Ep. 2. l. 165.

This,

This, set againſt what we have obſerved of the Poet's Doctrines of a future State, is an Inſtance of his *Steering*, as he well expreſſes it in his Preface, *between Doctrines ſeemingly oppoſite. If his Eſſay has any Merit, he thinks it is in this.* And doubtleſs it is an uncommon Merit to reject the Extravagancies of every Syſtem, and take in only what is rational and ſound. The *Characteriſticks* and the *Fable of the Bees*, are two ſeemingly inconfiſtent Syſtems; the Extravagancy of the firſt is in a Scheme of Virtue without Religion; and of the latter, in a Scheme of Religion without Virtue. Theſe our Poet leaves to any Body that will take them up; but agrees however ſo far with the *firſt*, that Virtue would be worth having, tho' itſelf was its only Reward; and ſo far with the latter, that God makes Evil, againſt its Nature, productive of Good.

Having thus vindicated Providence, with regard to its Permiſſion of partial moral Evil; the Poet proceeds to ſhew, that tho' his Adverſary's Complaint againſt Providence, is on pretence of moral Evil; yet at Bottom it all ariſes from a depraved Appetite for fantaſtical Advantages, which if Man had, they would be either uſeleſs or pernicious to him, as not ſuiting his State or Condition. [from l. 164 to 199.] Tho' God (ſays he) has ſo bountifully beſtowed on Man, Faculties little leſs than Angelick, yet he ungratefully graſps at higher; and then, extravagant in another Extreme, with a Paſſion as ridiculous as that is impious, envies even the peculiar Accommodations of *Brutes*; but here his own Principles ſhew his Folly, he ſuppoſes them all made for his Uſe: Now they could be of none, when he had robbed them of all their Qualities; but he would not only be no Gainer by this, but a conſiderable Loſer, as the Poet ſhews, in explaining the Conſequences that would follow, from



his having his Sensations in that exquisite Degree in which this or that Animal is observed to possess them.

The Poet shews next, [from l. 198 to 225.] that the complying with such extravagant Desires, would not only be *useless and pernicious to Man*, but would be breaking the Order, and deforming the Beauty of God's Creation.

And farther, [from l. 224 to 259.] that this breaking the Order of Things, which as a Link or Chain connects all Beings, from the highest to the lowest, would unavoidably be attended with the Destruction of the Universe.

Having then given a Representation of God's Creation, as *one entire Whole*, where all the Parts have a necessary Dependance and Relation to one another, and where every particular works, and concurs, to the Perfection of the *Whole*; as such a System appears very wonderful, and almost inconceivable; to reconcile this to our Belief, he shews [from l. 258 to 273.] that God is equally and intimately present to every Sort of Substance, to every Particle of Matter, and in every Instant of Being, which eases the labouring Imagination, and makes it expect no less from such a *Presence* than such a *Dispensation*.

And now, as he had promised, having *vindicated the Ways of God to Man*, he concludes [from l. 272 to the End.] that from what had been said, it appears that the very Things we blame, contribute to our Happiness, either as *Particulars*, or as *Parts of the universal System*. That our Ignorance in accounting for the Ways of Providence, was bestowed upon us out of Compassion; that yet we have so much Knowledge as is sufficient to shew us, that we are, and always shall be, as blest as we can bear; for that NATURE is neither a *blind Chain of Causes and Effects*, nor yet the *fortuitous Result*.



*Result of wandering Atoms, as the two Species of Atheism suppose it; but the wonderful Art and Direction (unknown indeed to Man) of an all-powerful, all-wise, all-good and free Being.*

“ *All Nature* is but *Art* unknown to thee,  
 “ *All Chance, Direction* which thou can’st not see.

And therefore we may be assured that the Arguments brought above to prove *partial moral Evil productive of universal Good*, may be relied on; from whence one certain Truth results, in spite of all the Pride and Cavils of vain Reason, That **WHATEVER IS, IS RIGHT, WITH REGARD TO THE DISPOSITION OF GOD, AND TO ITS ULTIMATE TENDENCY.** But this Truth once owned, there is an End of all Complaints against Providence.

Thus have I given a plain Account of the Argument of this famous Epistle, which, tho’ here humbled and stripped of all its Ornaments, has such a Force of Reasoning as would support Rhimes as bad as *Donne’s*, and such a Strain of Poetry, as would immortalize even the wretched Sophistry that Mr. *de Crousaz* has employ’d against it.

But that the Reader may see, in one View, the *Exactness of the Method*, as well as *Force of the Argument*, I will here draw up a short *Synopsis* of it. The Poet begins in telling us his Subject is *An Essay on Man*. — His End of Writing is, *to vindicate Providence*. — Tells us against whom he wrote, *the Atheists*. — From whence he intends to fetch his Arguments, *from the visible Things of God seen in this System*. — Lays down this Proposition as the Foundation of his Thesis, *that of all possible Systems, infinite Wisdom has formed the best*. — Draws

from thence two Consequences ; 1. *That there must needs be somewhere such a Creature as Man ;* 2. *That the moral Evil which he is the Author of, is productive of the Good of the Whole.* This is his general Thesis. — From hence he draws this Conclusion, *That Man should rest submissive and content, — and make the Hopes of Futurity his Comfort, — but not suffer this to be the Occasion of Pride,* which is the Cause of all his impious Complaints. — He proceeds to confirm his Thesis. — Previously endeavours to abate our Wonder at the Phenomenon of *moral Evil.* — Shews first its Use to the Perfection of the Universe, by Analogy, from the Use of *Physical Evil* in this particular System. — Secondly, its Use in this System, where it is turned, providentially, from its natural Biass to promote Virtue. — Then shews, that tho' the Atheist's Complaint against Providence, is on Pretence of *moral Evil* ; yet the true Reason is a depraved Appetite for fantastical Advantages, which he shews, if obtain'd, would be *useless*, — would be *hurtful* to Man, — would be destructive to the Universe, as breaking into that Order by which it is supported. — He describes this Order, *Harmony, and close Connexion* of the Parts. — And by giving an Account of the intimate Presence of God to his whole Creation, shews the high *Probability* of an Universe so amazingly Harmonious and Perfect. — From all this he deduces his general Conclusion, that *whatever is, is Right, with regard to the Disposition of God and its ultimate Tendency* ; which granted, all Complaints against Providence are at an End : And with this he concludes his Epistle.

And now let the Reader believe, if he will, what our great Logician insinuates to be his Sentiments, in p. 346 of his *Commentaire*. “ This is  
 “ not the only Contradiction (says he) that one  
 may

“ may find in the four Epistles ; and I know cer-  
 “ tain Persons who from hence have conjectured,  
 “ that Mr. *Pope* did not compose this *Essay* at  
 “ once, and in a regular Order ; but that after he  
 “ had wrote several Fragments of Poetry, all fi-  
 “ nished in their Kind ; one, for Example, on the  
 “ Parallel between *Reason and Instinct* ; another  
 “ upon Man’s groundless *Pride* ; another on the  
 “ Prerogatives of *Humane Nature* ; another on  
 “ *Religion and Superstition* ; another on the *Orig-  
 “ inal of Society* ; and several Fragments besides,  
 “ on *Self-Love* and the *Passions* ; he tacked these  
 “ together as he could, and divided them into  
 “ four Epistles, as it is said was the Fortune of  
 “ the *Rhapsodies* of *Homer*.” Yes, I believe just as  
 much of Mr. *Pope*’s *Rhapsodies* as I do of *Homer*’s.  
 And it must be owned they write very much a-  
 like. But if this be the Case, that the *Leaves* of  
 these two great Poets were wrote at Random, tof-  
 fed about, and afterwards put in Order, like  
 the *Cumæan Sibyls* ; then what we have till now  
 thought an old lying Bravado of the Poet’s, *That*  
*they wrote by Inspiration*, will become a sober  
 Truth.

— However, so honourable an Account of  
*Rhapsody-Writing* should by all Means be encour-  
 aged, as of great Consolation to certain modern  
 Writers in Divinity and Politicks. But the mis-  
 chief is, our Logician has unluckily given us a  
 Proof in his own Case, that all *Rhapsodists* are not  
 so happy.

As to *Homer*, one might hope those old explo-  
 ded Fooleries about him, might by this Time be  
 forgotten. That he was born Blind, was another  
 silly Story that went of him ; which, says *Patercu-  
 lus*, he that can believe, certainly never saw the  
 Light himself ; as he that thinks the *Iliad* and  
*Odysses* the Patchwork of a Beggar’s Rhapsodies,



I will beg leave to add, can have no Manner of Idea of what belongs to a just Composition. But with regard to his Translator, it must be owned, he has given sufficient Cause of Disgust to our *Philosophers* and *Men of Reason*. Till now, every Poet, good, bad, and indifferent, stuck fairly to his Profession: But Mr. *Pope*, being the last of the poetic Line amongst us, on whom the large Patrimony of his whole Race is devolved, seems desirous, as is natural in such Cases, to ally himself to a more lasting Family; and so, after gathering all the Laurels that Poetry could yield him, has the Assurance to boast,

“ That not in Fancy’s Maze he wander’d long,  
 “ But stoop’d to Truth, and moraliz’d his Song.

Which discovers such a despotic Inclination as the *Republic of Letters* can never bear; for it being composed only of the two *Estates* of Rhime and Reason, it could never preserve its Liberty if one Man was at the Head of both. And a Tyranny in this Republick would be more miserable than in any other. Every other free State enjoys two Blessings, Liberty and Property; and where the first is lost, they sometime have a precarious Tenure in the other; but every thing in the Republick of Letters is summed up in that prime Blessing, Liberty. Its Subjects are too refined and spiritualized for *Property*, but they make it out in the other, which of late Years has very much resembled the antient *Corcyrian* Liberty celebrated in the *Greek* Proverb; and which, to take Notice of it by the bye, Mr. *Pope* has several ways endeavoured to infringe: — But if there be any thing like Property in our Republick, it is yet, as in the State of Nature, the Right of every the last Occupant.

“ Vivitur ex rapto, nec hospes ab hospite tutus.  
 Which



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Which one of our ancient Members excuses with great Humanity, *Rapto vivere*, says he, *necessitas coegit*. But I know I shall be told, that this is only a political Instituion, like that of *Lacedæmon*, to sharpen the Wits of the Youth of our Republick. It may be so ; for I remember a very hopeful Youth some Years ago, who having undertaken to turn a Right Reverend Bishop into a modern Garb, and wanting a proper Facing for him, stole an old Fox and put it under his Gown ; but it growing troublesome, he had more Wit than to suffer himself to be emboweled, like the foolish Youth of *Sparta* ; so fairly cried out Thieves, and did the *amande honorable* in form.

I am, &c.

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## ARTICLE VII.

*A Method of Study: or An useful Library. In two Parts. Part I. containing short Directions, and a Catalogue of Books for the Study of several valuable Parts of Learning, viz. Geography, Chronology, History, Classical Learning, Natural Philosophy, &c. Part II. Containing some Directions for the Study of Divinity, and procuring proper Books for that Purpose. By John Boswell, A. M. Vicar of Taunton, St. Mary Magdalen, and Prebendary of the Church of Wells. London: Printed and sold by S. Birt, in Ave-Mary-Lane, 1738. Octavo. Pages 398, beside the Preface, &c.*

ONE great Discouragement to Learning, as our Author observes, is the supposed Impossibility of making any considerable Progress in Knowledge,

ledge, without a constant and laborious Attendance upon Study. The principal Circumstance that seems to have contributed to this Notion, and magnified the Difficulties of Study, has been the Want of knowing what Books are necessary to be read first, and how any particular Branch of Knowledge may be acquired with Ease and Regularity. —The Neglect of observing a regular Method in reading must be attended with very ill Consequences. It necessarily occasions a great Misapplication and Loss of Time, makes the Difficulties in Learning appear greater than really they are, and is seldom productive of any Thing more than an imperfect and superficial Knowledge of Things. For these Reasons he thought it might not be improper to offer a Hint to the young Student, by which his Studies may be made more useful, and possibly less expensive than ordinary. In the following Treatise therefore, he has considered the chief Particulars necessary to be known in several useful Parts of Learning, and ventured to prescribe a Method for acquiring them : To this End he has recommended to the Perusal of the Students such Books as treat of them, and mentioned them in the Order in which they ought to be read ; and that he may know what he is to expect in the respective Authors, he has attempted a short Character of each, and pointed to the peculiar Excellencies for which they are remarkable. A Work of this Nature has been esteemed of Use by considerable Writers, such *Vossius*, *Dupin*, and others, who have employed their own Abilities in somewhat the like Performances.

Had any of these last answered the Purpose of Mr. *Boswell* in this Volume, he would not have given himself the Trouble of compiling it ; but of several that he mentions particularly, there is not one that has handled the Subject in such a Way as  
to

to supercede the Need of his engaging in it. Thus he tells us,

The learned *Penton* published his *Apparatus ad Theologiam* in 1688; and the Book for a Student in Divinity was then thought an useful Performance. His Study of the Schoolmen and Scholastic Learning is indeed vastly too tedious, if not altogether unnecessary; however, whilst he recommends this kind of Learning in Compliance with the Taste that had prevailed in a former Age, it must be owned he has exposed the Abuses of it with great Skill and Modesty.

Dr. *Bennet's* Performance of this Kind is rather Directions for reading the XXXIX Articles than a Method for Study; he has confined his Observations to the Business of Divinity, and supposes the Student to have gone through the several Parts of Learning preparatory for that Purpose.

Mr. *Locke*, in his Treatise upon Education, has given us some valuable Hints upon this Subject; but the principal Part of his Observations are chiefly applicable to the Education of School-Boys, the whole being rather an Essay upon the Management of Children, than Directions for the young Student.

There are some very useful Directions for Study published in the *Present State of the Republick of Letters*, Article XLIII. which are well calculated for employing the Student's Time in an agreeable Manner; Books that treat of the difficult and abstruse Parts of Learning, being directed to be read with those that are more easy and diverting, and the respective Times judiciously assigned for that Purpose. However, the Observations of this Writer are too short to let the Reader see the Use and Design of the several Sciences, that are supposed to be made the Subject of his Enquiries, or the



the Dependance that one Branch of Knowledge has upon another.

Mr. *Clarke's* Essay upon Study was not publish'd, at least did not come to his Hands, till he had made a considerable Progress in his own Observations. That Gentleman's Design is the same, he says, with his own, *viz.* to promote a right Method of Study, and to give proper Directions for that Purpose. The Books he has recommended are a valuable Collection, but too expensive for the Generality of Students; and his Directions for Study are rather an elaborate Address to the Scholar in Favour of Learning, than Instructions suited to the Capacities of young Beginners.

Mr. *Rollin's* Method of studying the *Belles Lettres* is an excellent Performance, and may be of particular Service to those Gentlemen, that are engaged in the Education of Youth: He is an Author of a sprightly Imagination, and a [beautiful Turn of Thought; he has a masterly Command of Words, and wants few of those Accomplishments that constitute the Character of a fine Writer; but then he seems to have taken more Pains to be elegant and polite, than easy and methodical, and to have consulted the Taste of the accomplish'd Scholar, rather than the Benefit of the young Student. He has barely touch'd upon the Business of *Geography* and *Chronology*, and his Observations in some other Respects serve better to illustrate the Advantages of Literature in general, than to inform the Capacities of his Pupils.

But tho' none of these Writers have reached the Design of our Author in this Piece, yet they have said a great many Things, which, by the Nature of his Undertaking, he has been obliged to repeat. If therefore, as he adds, he has borrowed some Observations from them, it was because they were necessary to the Perfection of his System; and if



in some Instances he contradicts them, he appeals to the Judgment of the Reader for the Reasonableness of his Conduct.

As to the Method of this Treatise ; After an introductory Discourse, recommending the Study of the learned Languages, and shewing the Use and Design of those initiatory Branches of Knowledge that are first taught at the Universities, *viz.* Logick, Ethicks, Physicks, and Metaphysicks, our Author offers some Directions for the Study of Geography, Chronology, History, Classical Learning, and Natural Philosophy, in the Order they are here mentioned. His Design in observing this Method is too obvious to be taken notice of, it being manifestly intended to shew the Student the Dependence that one Science has upon another, and to prevent his being discouraged by any Difficulties that may arise from an improper Application. And as it would be difficult for him to make any considerable Progress in *Classical Learning*, without some previous Acquaintance with the *Greek* and *Roman* History and Antiquities ; so, as our Author goes on, it would be equally impracticable for such a one to read any kind of History, without some preparatory Insight into Geography and Chronology. He has therefore considered these several Branches of Literature in such an Order and Manner, as evidently shews the Relation they bear to each other. A successful Application to the Study of *Natural Philosophy* likewise depending upon some Attainments in *Mathematicks*, he has reserved his Observations upon this Science for the last Chapter, as a Study best suited to the Abilities of Scholars that have made some Progress in the Knowledge of *Numbers* and *Geometry*.

To all this he has added an Appendix, prescribing some few Treatises in Relation to *Painting*, *Architecture*, and *Heraldry*. These Arts are properly

ly of mechanical Consideration, and do not, strictly speaking, come within the Compass of *Learning*. However, as Mr. *Boswell* says, the Humour and Taste of the World having made some little Knowledge in each Art a necessary Accomplishment, and without it a Person being looked upon as a mere Scholar, and thought to be deficient in some of the most valuable Parts of Education, he has so far complied with the Humour of the Age, as to recommend to the Student a few Books that treat of them. These, as he adds, he may read or let alone, as he thinks proper, they being purely intended for his Amusement, and not as any necessary or essential Part of his Studies.

In all that he has done, his Intention is not to attempt a magnificent, much less an universal *Library* for a compleat Scholar. He does not presume, as he frankly assures us, to be capable of a Work of that extensive Nature. This was a Province fit only for a *Fabricius*, or a *Vossius*; a Design of this Nature is not to be expected from one, whose small Fortune would by no Means permit him to look into such a Number of Volumes, and whose constant Attendance upon one of the largest Cures of the Kingdom, as he lets us know, has obliged him to confine his Studies within a narrow Compass; all he proposes is to assist the poor Clergyman in his Studies, and to induce the young Gentleman to look into Books. For this Reason he has recommended as few Authors as possible, that the latter might not be discouraged by the Difficulties that attend the Perusal of a large *Library*, nor the former by the Expence of it.

In the first Chapter of this Work, which our Author styles the *Introduction*, and wherein, as already hinted, the Study of the learned Languages is recommended, and the Use and Design of the initiatory Branches of Knowledge are shewn,  
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Mr. *Boswell* represents the Nature of these preliminary Accomplishments, as well as directs the most easy and effectual Method of attaining them. They are the *Greek* and *Latin* Tongues, *Logick*, *Physicks*, *Etbicks*, and *Metaphysicks*. The best Way of learning the two Languages is, he thinks, in some of our great Schools. He apprehends that in these Seminaries the most lasting Impressions are like to be made upon the Memories of Youth, and the surest Foundation laid for a noble Superstructure of *Classical Knowledge*: Nor will these happy Effects be frustrated by Lads leaving the School, before they become perfect Masters of the *Greek* and *Latin*; which it is not expected they should be, till they are of some Standing in the University, where we may suppose them employed in reading those *Classicks*, that they had not Time to go through with at School, and to be making a constant Improvement in the Idioms and Elegancies of the learned Languages.

Objections have been raised, as our Author observes, by some intelligent Persons, to the Method of Education he proposes; but they are such, he imagines, as have no Weight, and he has spent a few Lines in refuting them.

He likewise takes notice of what some are fond of advancing against the Use of *Logick* and *Metaphysicks*, as tho' all the Advantages they are boasted to convey, may be acquired by good Conversation, by Reading, by Imitation, and the Study of the *Mathematicks*, without the Knowledge of Predicament and Predicables, without the Assistance of those dry and unpolite Formalities, which serve to make an opiniative Disputant, rather than a well-bred Scholar; with a deal more to the same Purpose. But Mr. *Boswell*, who is a most orthodox Preceptor as well as Divine, exposes the Vanity of these Cavils by several Considerations. I  
have



have here extracted a few Passages out of them :  
 “ The *Classical* Scholar receives his best Improve-  
 “ ments from reading fine Authors, and yet no  
 “ one will dispute the Necessity of his being in-  
 “ structed in the Rudiments of *Grammar*. *Logick*  
 “ is a kind of *Grammar* to the young Disputant,  
 “ which furnishes him with Rules for the Conduct  
 “ of his Understanding, which teaches him to  
 “ have clear and distinct Ideas of Things, and  
 “ prevents him from being imposed upon by  
 “ equivocal Terms and loose Reasoning. This  
 “ is the principal Aim of that much admired  
 “ *Logick* of *Aristotle*, that compleat Construc-  
 “ tion of *Syllogism*, which is not so much to teach  
 “ the Art of true *Reasoning*, as to give Rules for  
 “ the Discovery of that which is false ; and is such  
 “ an Expedient as this of no Service in the Pur-  
 “ suit of Truth ?” Even Mr. *Lock*, he says, has  
 made very great Concessions in Favour of the  
*Syllogistic* Method. Nay, he will have that  
 incomparable Writer himself to be the most con-  
 vincing Proof imaginable, that some Knowledge  
 of these Particulars he is pleading for is absolutely  
 necessary. Since “ He has considered these logical  
 “ Doctrines in such a clear and judicious Manner in  
 “ his Essay upon *Human Understanding*, that, how-  
 “ ever faulty he may be in his other Pieces, his  
 “ admirable Productions in this Respect, are at  
 “ once a strong Argument of his great Know-  
 “ ledge in the Art of *Logick*, and of the Necessity  
 “ that others should know something of the same  
 “ Kind of Learning.” But it has been alledged,  
 “ That some of the greatest Capacities in the  
 “ learned World have owed little or nothing to  
 “ their Knowledge of either artificial *Logick* or  
 “ *Metaphysicks*.” To which our Advocate for  
 them answers, “ If some great Capacities have  
 “ owed little or nothing to their Acquaintance  
 “ with



“ with them, if such Men have been able to distinguish upon Things without any Assistance from Rules, yet still may not Rules be serviceable to meaner Capacities.—No one? ’tis owned, can be supposed in personal Debates to examine the Truth or Falshood of a Proposition by the logical Rules of Mode and Figure: In this case *Reason* generally does its own Work without the Assistance of *Logick*. But what is all this to the Purpose? Should a Scholar that has improved himself in Classsical Learning, that has made himself Master of the *Latin* Tongue, meet with an Impropriety in an Author, is it necessary he should have Récourse to his *Grammar Rules* to discover it? Would not his Intimacy with the Construction of the Language shew him the Fault at first Sight?—Why may not the Disputant or Orator that is accustomed to Debates and Pleadings, that is thoroughly acquainted with the different Forms of speaking, be as ready in discovering the Fallacy of an Argument without the Assistance of *Logick*, as the Classsical Scholar is in discerning a Fault in Construction without the Rules of *Grammar*? And if the Capacity of the Scholar, in this Respect, was never thought an Objection against the Necessity of *Grammar*; why should the Improvements of the Disputant be urg’d against the Use of *Logick*?” The Reader has here the Substance of what our Author has offered in Vindication of the Scholastick *Logick* and *Metaphysicks*; and in his own Language, except that here and there a Word or Sentence is dropped, which seemed wholly superfluous or tautological; which is not dealing amiss with a Stile and Expression so redundant as Mr. *Boswell*’s.

The Objections he endeavours here to invalidate are considered by him, as respecting either the Use  
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of the Things in Question, or the Method, or rather the Systems, by which they are taught. With relation to the latter of these Points he aims at justifying those difficult and abstruse Terms of Art which we meet with in the common Treatises on these Subjects. “ In most Parts of Learning, “ Terms of Art (he says) are absolutely necessary ; “ nor can any Science be well understood or taught “ without them. If those we find in the Treatises “ of *Logick* and *Metaphysicks* are more difficult “ than others, ’tis owing not to any Fault in the “ Systems, but to the abstracted Nature of the “ Sciences, which will not admit of any others : “ They are not intended to be difficult, but to “ clear up Difficulties, remove all Ambiguity in “ Expression, all Equivocation in Words, and “ Confusion in Thought, and to turn the incom- “ plete Reasonings of human Understanding into “ Demonstration.” He afterwards mentions certain Particulars which afford some Colour to the Imputation he is removing, and shews how little Ground they have, or how the ill Consequences attributed thereto may be easily prevented ; and then concludes with declaring, that as he cannot but think *Logick* a very useful Art, so he is of Opinion, that it is as regularly and successfully taught in our two Universities as in any Part of *Europe*. “ That beautiful Accuracy, that Exact- “ nefs of Method, that Strength of Reasoning so “ remarkable in the Discourses of *English* Divines, “ is (says he) but too flagrant a Proof of this “ Truth ; and till some other Gentlemen appear “ to write like them, it would be Rudeness to “ charge the Defect upon any Thing but their “ Education.” By the Gentlemen in the latter Part of this Sentence I am apt to think our Author intends those who have had their Education in *private Academies* ; for, a few Lines preceding the  
fore-

foregoing, he takes notice, with an apparent Concern, of the Encouragement that has of late been given to such Seminaries, and adds, “ He believes  
 “ it will be difficult to prove that these have been  
 “ more successful than the Universities; or that  
 “ the World has of late been bless’d with better  
 “ Scholars, better Preachers, better Orators, or  
 “ better Men than formerly.” This is perfectly agreeable to the strict Orthodoxy, which I have before remark’d, of Mr. *Boswell*, that will not permit him to allow of any schismatical Practices in the Affairs of Literature, any more than in those of Religion.

It was necessary, he says, to urge all he has offered in Favour of *Logick* and *Metaphysics*, to remove the Objections that are generally made against them; but with reference to the other preparatory Branches of Learning, *Ethicks* and *Physicks*, as they are more rarely traduced or disparaged, he is more brief in his Discourses upon them,

He finishes this Chapter with the most pathetick Encomium on Mr. *Baker*’s Reflections on Learning, which he recommends to the Student as an incomparable Performance. He says, “ A Piece of  
 “ this excellent Nature will deserve a repeated  
 “ Perusal, and a more than ordinary Exactness in  
 “ perusing it. That masterly Diction, that Purity and Simplicity of Expression that runs thro’  
 “ the whole Performance, will furnish out a beautiful Pattern for Stile; and that Variety of  
 “ Matter it contains, will afford some useful  
 “ Hints even to the Wise and Learned: Those  
 “ fine Observations which the Author has made  
 “ on the several Branches of Knowledge that  
 “ came under his notice, will give the Reader a  
 “ general Notion of the most valuable Parts of  
 “ Learning, and prepare him for a judicious Pe-



“ refusal of those Books that treat of them. By the  
 “ Help of this useful Treatise, he will be able to  
 “ observe the Defects of the several Sciences he in-  
 “ tends to study, and mark the Faults that are to  
 “ be avoided by Beginners. He will here see hu-  
 “ man Learning taken down from its supposed  
 “ Heights, its Difficulties pointed out with the  
 “ nicest Exactness, and its Vanity and Insufficien-  
 “ cy exposed in a beautiful Manner, in an Age  
 “ where Learning is admired almost to the Loss of  
 “ Religion. What can be a more proper Intro-  
 “ duction to the young Gentleman’s Study, what  
 “ a more suitable Expedient to guard his Morals  
 “ from the Infection of a degenerate World, than a  
 “ Treatise of this Kind ? ”

In the second Chapter, after a Definition of *Geography*, which is the Subject of it, he makes a brief Comparison between the antient and modern, and points out those Assistances which have raised the last so much above the former. He chuses to begin, as he tells us, with some Observations upon the Study of this Branch of Knowledge, not merely because it may be an agreeable Amusement to the Student, but because without some Skill in it, ’twill be impossible for him to read the *Historical* Parts of Learning with any tolerable Advantage. He sets forth the Pleasures arising from this Branch of Literature; after which, he enumerates, and dilates upon, the principal Things to be regarded in the Study of it: These are, 1. The Use of the *Terrestrial Globe*. 2. The *Situation, Longitude, Latitude, Extent and Divisions* of the several Countries of the World, together with the remarkable *Seas, Mountains, and Rivers*, respectively belonging to them. 3. The *antient Names* of Places. The only previous Qualification requisite in the Student is, he says, some little Skill in Numbers. However, as he adds, if whilst he is reading on this

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Subject, he enters upon a regular Course of the *Mathematicks*, it must be of great Service to him, for fixing his Attention, strengthening his Abilities, and making him capable of some of the most difficult Parts of Knowledge. This being premised, he goes on to recommend a Treatise from whence some Notion of the Terrestrial Globe may be most easily acquired; and this is GORDON's *Geographical Grammar*. To a short Synopsis of this valuable Book, Mr *Boswell* joins this Character: "The Accounts given in it are generally exact and curious. However, the compendious Nature of it has obliged the Author to say too little of some Things, and yet perhaps enough of others to lead the Reader into Mistakes." He presents us a short Specimen of the Errors this Writer has fallen into, but which he at the same Time says are too trifling to derogate from the Worth of his Performance.

For an exact and accurate Knowledge of the *Extent, Divisions, Chief Towns, &c.* belonging to the several Regions of the Universe, Mr. *Boswell* prefers the last Edition of MOLL's *System of Geography*. "In this noble and curious Account of the World, the Description of *Towns* and *Places* is so plain and particular, that the Student may find them in the MAP with little or no Difficulty." He goes on: "But that which is more particularly valuable in this Performance, the Author not only gives us the *Situation* and *Names of Places*, but likewise some Account of their *Trade*, and other *Curiosities*, for which they are most remarkable." The *Historical* Parts of this Work are also, he says, of a very useful Nature; shewing by what Means and Degrees the several Monarchies of *Europe* arose and fell, and how the present Inhabitants came to be possess'd of their respective Countries. The *Indexes* of it

likewise he greatly commends, as fully answering the End of the many *Geographical Dictionaries* that have been published, any Town or Place whatsoever being by these Helps easily found out.

Indeed the *MAPS* in this Work are not so valuable as could be wish'd ; several Towns and Places that are mentioned therein being omitted in them. Those of *Asia Minor*, *Cælo Syria*, *Mesopotamia*, *Babylonia*, *Media*, and *Persia*, are so small and defective, as to be of little or no Service to the Reader. Our Author therefore advises the Student to furnish himself with a set of *WELLS's antient and modern MAPS* ; they being, in his Opinion, as good and correct as any of our *English Performances* of this Kind. To the Mention of these, he subjoins an excellent Catalogue of Maps. In the next Place, he offers some Directions for reading with Advantage the System of Geography he has been recommending ; the observance of which, he says, will be of greater Benefit to the Learner, than can be imagined by any that have not tried it.

There is one Thing, as he adds, still remaining, which he believes every Scholar, that has made *Geography* his Study, must be sensible of ; and that is the Difficulty in remembring the many Particulars relating to the *Longitude* and *Latitude*, the *Extent* and *Divisions* of the several Countries of the Universe. The best Help to the Memory in this respect that he has met with, is the Method prescribed by Dr. *Grey* in his *Memoria Technica*. “ This  
 “ Author has reduced the principal Particulars in  
 “ *Geography* to technical Lines or Verses ; by  
 “ which Means he has made the Remembrance of  
 “ them so easy, that he that will take the Trouble  
 “ to get a few Lines by heart, will be able to  
 “ give an Account of most Things that are worth

“ his

“ his Notice in the *Geographical Science*; ” this he has exemplified by some Instances.

The antient Names of Places, which is the last Particular necessary to be known in *Geography*, is a Branch of Knowledge, as he remarks, absolutely necessary for the Understanding, and reaping any Pleasure from, the *Greek* or *Roman* Authors. MOLL may be of some Service in this Matter, as he has given us the old Names of most of the remarkable Places he has taken Notice of, and made a useful Index of them at the End of his Work.

A Body of antient *Geography* is what, as he notes, we have long wish'd for, and what some Authors have promised to favour the World with: But hitherto he thinks the Attempts of the Learned this Way have been something imperfect; and he hints as tho' it were hardly possible to arrive at any considerable Discoveries in this Branch of Learning. The Authors that he thinks have succeeded best in this Way, are *Cellarius*, *Reland*, *Cluver*, and *Wells*. It is the *antient and present Geography* of the last only that he now takes Notice of, referring the Student to the Names only of such Editions of the others as are thought most valuable. Dr. *Wells's* Treatise, with the Set of Maps belonging to it, he commends as a useful Compendium; and vindicates it from the Imputation of being a trifling Performance, as some have imagined it.

In the next Place he thinks it proper, before he concludes this Chapter, to observe how unpardonable it is in a Gentleman to be unacquainted with the Customs and Curiosities of his native Country. And therefore he advises the Student to peruse two other *Geographical* Treatises, which more immediately relate to the Island of *Great-Britain*, and which he looks upon as the most excellent of the Kind that are extant. These are



CAMDEN'S *Britannia* and HORSELEY'S *Britannia Romana*: Of both these Performances he has drawn up a critical Character, in which he points out all their Defects as well as Beauties.

In that of *Camden's* he remarks, That that Writers Observations on *Scotland* are very short and something imperfect; but that however his Account of its antient Inhabitants (the *Piëts*) is very just: For he asserts, (contrary to *Bede*, who derives them originally from *Scythia*, and says they settled upon the North Part of this Island, about the Year 78) that they were no other than the *Extraprovincial Britons*: “ For when the *Romans* had  
 “ conquer'd some of the *Britons*, others, averse  
 “ to Slavery, retreated into the Northern Parts of  
 “ the Island, and continued their old Way of  
 “ Painting themselves. The *Romans* therefore,  
 “ to distinguish them from the civiliz'd and *pro-*  
 “ *vincial Britons*,” called them the *Piëti*. That they  
 “ were the same People, and spoke the same Lan-  
 “ guage, is manifest from the Poems of *Merlinus*  
 “ *Caudonius*, who lived in the Country of *Argyle*  
 “ about the Year 600, and wrote in the *British*  
 “ Tongue. A great many Names of Places and  
 “ Rivers in *Scotland*, are likewise *British*; which  
 “ plainly shew us, who the antient Inhabitants of  
 “ that Kingdom were.” Of these Names our  
 Author has produced a few Instances not mentioned by *Cambden*. That on which he lays the greatest Stress is *Kelydbon*. “ This Name by which the antient  
 “ *Piëts* call'd the Country of *Scotland*, (and out of  
 “ which Word the *Romans* undoubtedly made *Cale-*  
 “ *donia*) is truly *British*, and signifies in that Language  
 “ a Hill of Hazel, with which the North East  
 “ Part of the Country was formerly covered.”

Mr. *Camden's* Account of the antient Inhabitants of *Ireland*, which makes that Country to be first peopled from *Britain*, has likewise Mr. *Bos-*  
*well's*



*well's* Approbation; and he adds a few Observations to that Writer's Remarks, which may serve for an Amusement to the young Student, and possibly not be disagreeable to the learned World. Such of my Readers as have a Taste for Antiquity, will be pleased with a Recital of them.

“ The antient Inhabitants of *Ireland*, says he,  
 “ were in all Probability descended from the *Celtæ*;  
 “ for they are now call'd in the *British* Language *Gedbil*, *Guidbel*, and antiently *Cedbel*,  
 “ *Keyil*, and, in the Plural Number, according to  
 “ the Idiom of that Language, *Keilieft*, or *Keilt*,  
 “ which the *Romans* could express by no other  
 “ Word than *Celtæ*, or *Celtæ*.

“ However, it is highly probable, that that  
 “ Kingdom was not immediately peopled from  
 “ *Gaul*, but from *Britain*; for as the Names  
 “ *Combe*, *Dor*, *Stour*, *Thame*, *Dove*, *Avon*, are no  
 “ other than the *British* Words *Kam*, *Dur*, *Tave*,  
 “ *Divi*, and *Avon*, and manifestly shew that the  
 “ *Britons* were the antient Inhabitants of *England*;  
 “ so the *Irish* Names of Rivers and Mountains,  
 “ that are to be met with in almost every Part of  
 “ *Great-Britain*, evidently shew, that the *Celtæ*, or  
 “ antient *Irish*, were once Inhabitants of this Island.  
 “ *Uysk*, a name common to several Rivers,  
 “ (which the *Romans* call'd *Ifca* and *Osca*,  
 “ and which now goes by the Names of *Ask*, *Esk*,  
 “ *Usk*, *Ax*, *Ex*, and *Ox*,) as likewise *Loch*, or  
 “ *Luch*, *Kinwoy*, *Ban*, *Drym*, &c. are all *Irish*  
 “ Words, and in the Language of that People  
 “ have the following Significations; viz. *Uysk*  
 “ signifies *Water*, *Loch*, or *Luch*, a Lake, *Kinwoy*,  
 “ a Head or principle River, *Ban*, a Mountain,  
 “ *Drym*, a Ridge. In short, we are entirely  
 “ obliged to the *Irish* Language for the Meaning  
 “ of these and several other Words, which are  
 “ every where found amongst us. Now how the  
 “ Lan-

“ Language of a People should be found in a  
 “ Kingdom, unless that People had once inhabited  
 “ it, is not easy to be conceived : It is not improba-  
 “ ble therefore, that the *Irish* were first Inhabitants  
 “ of this Island, and went from hence to *Ire-*  
 “ *land.*”

“ When, or upon what Occasion they were  
 “ driven from hence ; whether they were driven  
 “ away by succeeding Colonies from *Gaul*, or by  
 “ a Colony of *Grecians*, is not certain. If there is  
 “ any Dependance upon Tradition, or the *Welch*  
 “ History, (such as it is) we should certainly be  
 “ inclined to favour the latter Opinion: This  
 “ Tradition was doubtless the Foundation upon  
 “ which *Jeffry* of *Monmouth* built his History ;  
 “ and tho’ the Accounts of that Author in this re-  
 “ spect are chiefly trifling and romantick, yet I  
 “ cannot think, but we had once a Colony of *Gre-*  
 “ *cians* amongst us ; for how else such a Number  
 “ of *Greek* Works should be intermixed with the  
 “ *British* Language, is unaccountable. Tho’ the  
 “ *Romans* held this Island four hundred Years or  
 “ more, (reckoning only from the Time of  
 “ *Claudius* to *Valentinian*) yet the *British* Language  
 “ bears a greater Resemblance to the *Greek* than  
 “ any other whatsoever ; there are more *Greek*  
 “ Words incorporated with it than there are *Latin* ;  
 “ *Sherringham* has given us a Specimen of these in  
 “ his Book, *de Anglorum gentis origine*, and yet  
 “ these are but few in Comparison of those that  
 “ may be added. The proper Names of ancient  
 “ *Britons*, their Custom of fighting in Chariots as  
 “ the *Greeks* did, and the Names of their Num-  
 “ bers, which have a greater Affinity with the  
 “ *Greek*, than those of the *Latin* itself, are all  
 “ evident Proofs that a Colony of *Greeks* were  
 “ once here, and lived some Time amongst us.

“ But

“ But however this be, it is certain that the  
 “ *Irish* were the ancient *Celtæ*, and spoke the  
 “ Language of that People. Indeed there is not  
 “ that near Affinity between the *Irish* and *British*  
 “ Tongues, that there is between the *British*, *Ar-*  
 “ *morica*, and *Cornish*, which no doubt is owing to  
 “ an earlier Separation of those two Nations; to  
 “ Colonies, to Conquests, and Time, which makes  
 “ Alterations in all Things; the Difference is now  
 “ so great between the old *Irish* and *British*, that  
 “ abundance of Words in the *Irish* Language are  
 “ absolutely unknown to the *Britons* or *Welch*, as  
 “ has been observed already; however, the ori-  
 “ ginal Stock of both Languages is the *Celtic*.”

This, Mr. *Boswell* says, has been shewn of the  
*British* by Mr. *Cambden*; and he evinces the same  
 of the *Irish* by a few Instances from Mr. *Lbuid*’s  
*Archæologia Britannica*. These are too many for  
 me to cite here. Our Author goes on after them:

“ In short, the Laws of the *Irish*, their Dress,  
 “ their Priests, their Musick, their Drink, their  
 “ Houses or Huts, their Carriages and Boats,  
 “ were the same with those of the old *Britons* or  
 “ *Gauls*, and called by the same Names.

“ Thus *Bracca*, a Sort of Garment among the  
 “ *Celtæ*, is called *Brekan* in *Irish*, and worn by the  
 “ *Highlanders* to this very Day; *Gallos Cæsar in*  
 “ *triumphum ducit; iidem in curia Galli Braccas*  
 “ *deposuerunt; latum clavum sumpserunt*, says *Sue-*  
 “ *tonius*. Again, the *Britons* or old *Gauls*, ac-  
 “ cording to *Cæsar*, wore a Beard only on their  
 “ upper Lip, and their Hair long. *Cæs. Com.*  
 “ *Lib. 5.* The ancient *Irish* wore their Beards  
 “ after the same Manner, and their Hair hanging  
 “ down their Backs.

“ The *Irish* likewise, as well as the *Celtæ*, had  
 “ their *Druids* and *Bards*; and accordingly *Bar-*  
 “ *dus*, a Poet in the *Celtic*, is *Baird* in *Irish*; and  
*Druidæ*



“ *Druidæ*, *Druids* in the *Celtic*, is *Draoidbe* in the  
 “ *Irish*.

“ The Musick of both People was the *Irish*  
 “ or *Welsh* Harp, and their Drink was made of  
 “ Barley or Malt, and called *Cwrw*; indeed, thro’  
 “ Mistake, or Carelessness of Transcribers, it is  
 “ called by *Dioscorides Curmi*.

“ The old *Irish* lived in Huts, built in Woods  
 “ and on the Banks of Rivers; and agreeable to  
 “ this *Cæsar* informs us, that what the *Gauls* or  
 “ old *Britons* called Towns, were no other than  
 “ Woods fenced with Banks or Ditches, *Cæs. de*  
 “ *Bello Gall. Lib. 5*.

“ The Carriages and Boats of the *Irish* were  
 “ likewise the same with those of the *Celtæ*; thus  
 “ *Benna* in the *Celtic* signifies a kind of Waggon,  
 “ and *Benn* in the *Irish* signifies the same Thing;  
 “ and Boats, which the old *Britons* called *Corrwghs*,  
 “ the *Irish* call *Corraghs*.

“ Several other Instances might be produced to  
 “ the same Purpose; but these few are sufficient  
 “ to let us see, that the Language of the *Celtæ*  
 “ and the ancient *Irish* was the same, and that  
 “ consequently they were originally the same Peo-  
 “ ple. From the foregoing Observations it like-  
 “ wise appears, that Mr. *Cambden* had good Rea-  
 “ son for asserting that the earliest Inhabitants of  
 “ *Ireland* were transplanted from *Britain*; they  
 “ having left manifest Footsteps and Traces of  
 “ their being the first in this Island.

“ However, whilst there is good Reason to be-  
 “ lieve that the ancient *Irish* were *Celtæ* or *Gauls*,  
 “ it is allowed at the same Time that the present  
 “ People of *Ireland* are a Mixture of different  
 “ Nations; several Colonies from distant Parts of  
 “ the World, since the first Plantation of the  
 “ Island, having frequently infested it, and gain-  
 “ ed Settlements amongst the old Inhabitants.

“ After



“ After the *Celtæ* had been in Possession of Ire-  
 “ land for some Ages; the *Scotch* invaded and  
 “ conquered it, and settled there in such Num-  
 “ bers, that the Kingdom was from them called  
 “ *Scotica*, and *Scotia major*, and *Insula Scotorum*.  
 “ In the Reigns of the Emperors *Honorius* and *Ar-*  
 “ *cadius*, these People were very considerable, and  
 “ looked upon as the principal Inhabitants of the  
 “ Island. It was possibly owing to the Success  
 “ and Increase of these Conquerors, that the  
 “ *Irish* Language at present differs so much from  
 “ the *British*. Some are of Opinion that these  
 “ People were *Scythians*; the *Irish* call them *Kyn*  
 “ *Scuit*, which bears some Resemblance to the  
 “ Name; but then, at the same Time, they tell  
 “ us they came from *Spain*, to which the Ac-  
 “ counts of *Ninnius* and other Historians are  
 “ perfectly agreeable. Mr. *Lbuid* was from  
 “ hence induced to think that they came from  
 “ *Cantabria*, now *Biscay*, and the Parts adjoining  
 “ to the *Pyrenean Mountains*. In order to support  
 “ his Opinion, he proves that their Language  
 “ was chiefly the old *Spanish*, which the Inhabi-  
 “ tants of *Cantabria* spoke, before they were con-  
 “ quered by the *Romans*.”

Our Author has quoted the Examples which  
 Mr. *Lbuid* produces in Confirmation of his Op-  
 nion; to which several others, as that Linguist  
 himself has said, might be added, not only from  
 the old *Cantabrian* Language, but from the present  
*Spanish*, notwithstanding it has been so much cor-  
 rupted by the *Latin* and *Arabick*. Mr. *Boswell*  
 adds,

“ But besides the *Scotch* or *Cantabrians*, *Ireland*  
 “ had formerly some Colonies from *Germany*, or  
 “ the neighbouring Parts: This appears from the  
 “ several *Teutonick* Words that are found in some  
 “ ancient *Irish* Manuscripts; for whereas it might  
 “ be

“ be suggested, that the *Irish* borrowed these  
 “ Words from the *English*, on the other Hand  
 “ these Manuscripts were writ long before the  
 “ *English* conquered *Ireland*, and consequently  
 “ long before they had any great Communication  
 “ with the Inhabitants. It is not improbable there-  
 “ fore, that the People from whom they bor-  
 “ rowed these Words were the *Fir-Bolgs*, i. e.  
 “ *Viri Belgæ*, who are presumed to have been  
 “ *Germans*, and to have succeeded the ancient  
 “ *Celtæ* in *Gallia Belgica*. For from thence, the  
 “ *Irish* tell us, a Colony came and settled amongst  
 “ them, long before the *Scotch* or *Cantabrians* had  
 “ any Footing in their Island.

“ Some of these *Teutonick* Words indeed may  
 “ possibly have been derived from a more modern  
 “ Original ; they may perhaps be owing to the  
 “ *Danes* and *Norwegians*, and other Northern  
 “ People, who spoke different Dialects of the  
 “ *Teutonick*, and who, since the Year 800, con-  
 “ quered great Part of *Ireland*, and gained several  
 “ Settlements there. So that the present *Irish*  
 “ seem to be descended from the ancient *Celtæ*,  
 “ from the *Cantabrians*, and some Northern Na-  
 “ tions ; their Language being a Mixture of the  
 “ Languages of all the several People just men-  
 “ tioned. These are at least probable Conjec-  
 “ tures concerning the Origin of the *Irish* ; and in  
 “ doubtful Cases, where History fails us, there  
 “ is perhaps no better Help for discovering Truth,  
 “ than that which arises from the Affinity of Lan-  
 “ guages. I shall only add, that if the Reader  
 “ will excuse these small Additions to Mr. *Camb-*  
 “ *den's* Observations upon *Scotland* and *Ireland*,  
 “ he will find that learned Geographer's Description  
 “ of *England* to be not only just but beautiful, and  
 “ such as must give him great Pleasure in perusing  
 “ it.”

After

After *Camden's*, our Author celebrates Mr. *Horfeley's Britannia Romana*, as likewise a noble Performance; and is very particular in his Account of it. He takes the Liberty however of differing from that accurate Writer in a Point or two. For Instance, his Enquiry in the first Book, with regard to the Port from whence *Cæsar* set sail for *Britain*, is curious, he says, but not entirely satisfactory, it being liable to some Exceptions. “ *Cæ-*  
“ *sar* tells us, that the Port from whence he sailed  
“ was *Itius Portus*, which several Writers have  
“ thought to be *Bologne*: *Cluverius* was of this O-  
“ pinion, and yet at the same Time calls the Cliffs  
“ of *Calais Promontorium Itium*. But *Cæsar's* Di-  
“ scription of his Passage is such, that Mr. *Horfeley*  
“ is of Opinion, if *Calais* was then a Port, that  
“ this must be the Place from whence he sail'd.  
“ For *Cæsar* tells us, that he ordered all his Ar-  
“ my to *Portus Itius*, knowing that from thence  
“ was the shortest and easiest Passage into *Britain*,  
“ it being about thirty Miles. As this Account  
“ can't well be reconciled with any Passage from  
“ any Port now in being but *Calais*, this Author  
“ is of Opinion that *Cæsar* could mean no other;  
“ for his Reckoning answers very near to Dr.  
“ *Halley's* accurate Survey of the Distance between  
“ *Calais* and the Cliffs of *Dover*, but is far distant  
“ from the Truth, if we suppose him to have set  
“ sail from *Bologne*, or any other Port to the  
“ North-East of it. Besides, he seems to think  
“ that the Affinity in sound between *Plotomy's*  
“ *Ἰτιον ἄλγος* (that is the Promontory of *Calais*)  
“ and *Cæsar's Itius*, or *Iccius Portus* is so great,  
“ that there is no reason to Question but that *Ca-*  
“ *lais* was the Port meant by the Historian.

“ However, with respect to this Particular,  
“ this Author may possibly be mistaken; for *Ca-*  
“ *lais* is a Town of modern Date, and in all Pro-  
“ bability



“ bability was not in being in the Time of *Julius*  
 “ *Cæsar*. A *French* Writer of Authority assures  
 “ us, that it was only a small Village, till it was  
 “ wall’d round by *Philip* of *Bologne*, which was  
 “ done not many Years before it was taken by  
 “ the *English*. But if we admit it to have been a  
 “ Town so early as Mr. *Horfeley* supposes, yet  
 “ still it is highly improbable that it should be a  
 “ Port at that Time of Day, there not being the  
 “ least mention of any one’s sailing from thence  
 “ for several hundred Years after the Time of  
 “ *Julius Cæsar*. For these and other Reasons,  
 “ *Camden* is of Opinion, that the Place from  
 “ whence *Cæsar* sail’d was *Witsan*, or *Vitsan*, a  
 “ Port long since destroyed, and that lay a little  
 “ below *Calais*, near *Blackness*. The Distance be-  
 “ tween *Dover* and *Witsan* answers entirely to *Cæ-*  
 “ *sar*’s Description of it; the Passage between  
 “ these two Places being full as near as between  
 “ *Dover* and *Calais*: Besides, *Camden* seems to  
 “ think that there is a Resemblance of Names be-  
 “ tween *Witsan*, or *Itsan* and *Itius*; and if some  
 “ Allowance be made for the *Roman* Termi-  
 “ nation and the *Saxon W*, it is not improbable  
 “ that *Witsan* is a Corruption of *Itius*. But how-  
 “ ever this be, it is almost certain that this was  
 “ the Place from whence *Cæsar* set sail for *Britain*,  
 “ it having been the common Port from whence  
 “ People generally set out for this Kingdom. This  
 “ appears from unquestionable Records. *Cam-*  
 “ *den* tells us, that *Ludovicus Junior*, King of  
 “ *France*, when he came in Pilgrimage to *Thomas*  
 “ of *Canterbury*, humbly requested of that Saint,  
 “ by Way of Intercession, that none might be  
 “ shipwreck’d between *Vitsan* and *Dover*; and  
 “ Dr. *Gibson* in his Notes adds, that certain Lands  
 “ were held in *Coperland*, near *Dover*, by Service,  
 “ to hold the King’s Head between *Dover* and  
 “ *Whitsan*



“ *Whitsan* whenever he cross’d the Sea there: All  
 “ which manifestly implies, that the antient usual  
 “ Passage between *Gaul*, or *France*, and *Britain*,  
 “ was from *Vitsan* to *Dover*.”

After these Remarks, for rectifying a Mistake of Mr. *Horfeley*’s, in which our Author discovers his own Abilities in Criticism and Antiquity, he notes, That that Writer’s Conjectures concerning the Place where *Cæsar* landed in *Britain*; are much more just and satisfactory than those concerning the Port where he embarked.

Notwithstanding the great Applauses Mr. *Boswell* bestows on Mr. *Horfeley*’s excellent Work, we see by the foregoing Observations he looks upon it as not absolutely free from Errors. Beside that he has been correcting, there are others on which he animadverts in the Sequel of his Account, as considerable. It would render this Article disproportionate to transcribe all he has said upon these Occasions; I shall content myself with some particular Passages. He says “ Mr. *Horfeley* allows *Ptolemy*’s  
 “ Geography to be full of Errors, and yet more than  
 “ once sticks so close to it, as to differ from  
 “ *Camden*, whose Opinion generally deserves a  
 “ greater Regard. Thus he will have *Brannogenium* to be *Ludlow*, for this Reason, because  
 “ *Ptolemy* places it amongst the *Ordovices* (the People of North *Wales*.) *Camden*, on the other  
 “ hand, takes it to be *Worcester*, which is undoubtedly the Place meant by the *Romans*; for *Worcester* is call’d in the *British* Tongue *Wrangen*  
 “ and *Caer Wrangen*, that is, the City of *Wrangen*: Now the *Romans* in translating the *British*  
 “ Names of Places, always used to give their own Terminations to them, and to change the *British* *W* or *V* Consonant into *B* or *M*. And thus  
 “ of the Word *Wrangen* they made *Brangenium*, or *Brannogenium*. Add to this, that the City of  
 K “ *Wor-*

“ *Worcester* lies in the Neighbourhood of the  
 “ *Welch*, has been always frequented by them,  
 “ and consequently must be well known to them.  
 “ Now shall *Ptolemy*’s placing it amongst the  
 “ *Ordivices* invalidate such Evidence as this? In  
 “ Enquiries of this Nature, great regard, no  
 “ doubt, is to be had to the Names by which  
 “ Places were antiently and are now called amongst  
 “ the *Britons*; at least, as great as to the Itine-  
 “ rary, or *Ptolemy*’s Geography, the first of which  
 “ is manifestly corrupted, and the other probab-  
 “ ly both corrupted and mistaken.”

Mr. *Boswell* says again, “ Mr. *Horfeley* in his  
 “ Observations upon the twelfth *Iter* in *Antonines*’s  
 “ Itinerary, seems to have fallen into several Mis-  
 “ takes of the same Kind as the last mentioned :  
 “ He owns that there is a very great Omission or  
 “ Corruption in the Number of Miles prefix’d to  
 “ this *Iter*; that the Total is only 186, whereas  
 “ the Particulars amount to 282. He admits that  
 “ Dr. *Gale* is of Opinion, that it is two *Itinera*  
 “ jumbled or thrown together. It is further evi-  
 “ dent, that there are very gross Grammatical  
 “ Blunders in this *Iter*, that *Scadum Nunniorum*  
 “ is writ for *Isca Dumnoniorum*, and *Legua Au-*  
 “ *gusta* for *Legio Augusta*; and yet notwithstand-  
 “ ing all this, he seems inclined to defend it at a-  
 “ ny Rate, and in his Explanation of its several  
 “ Stations to disregard the Opinions of the most ce-  
 “ lebrated Antiquaries. In order to render Things  
 “ agreeable to this *Iter*, he makes a Station or  
 “ two, where there is not the least Footsteps of a  
 “ *Roman* Work, robs Places of antient Names,  
 “ that they have been in Possession of above a thou-  
 “ sand Years, and turns the Western Part of the  
 “ Kingdom quite upside down; thus he makes *Ux-*  
 “ *ela* to be *Exeter*, instead of *Lestutbiel*; moves *Isca*  
 “ *Dumnoniorum* from *Exeter* to *Ilchester*, or *Ham-*  
 “ *den*

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“ *den Hill, or Chisleborough; Ischalis, or Ilchester,*  
“ *to Wells; and makes Leucarum to be Glaston-*  
“ *bury, Bomio to be Axbridge, and Nidus to be*  
“ *Portbury; in all which this Author seems to be*  
“ *guilty of one continued Mistake, there not be-*  
“ *ing the least Resemblance, or any one good Rea-*  
“ *son imaginable to justify his Opinion.”*

To these Representations of Mr. *Horfeley's* Mistakes, our Author subjoins such Conjectures and Observations of his own, as he judges proper to rectify 'em. After which he resumes the Panegyrick, and says, “ Notwithstanding the Exceptions he has made, the *Britannia Romana* is a la-  
“ borious and valuable Performance, and truly  
“ worthy the young Student's Perusal; and that if  
“ he should pretend to point out the several curi-  
“ ous Particulars in this Author's Essays upon  
“ *Ptolemy's Geography, upon the Itinerary, the No-*  
“ *titia, &c.* they would necessarily swell this  
“ Chapter to a greater Size than is intended.”

It is by dwelling upon such Things in the first and second Chapters of Mr. *Boswell's* Piece, as I thought deserving a special Notice, that I have stretch'd this Article to a Length much beyond what I purpos'd when I began it. I shall be very short in my Account of the Remainder of the Work.

In the third Chapter we have a Set of Directions for the Study of Chronology. Our Author begins with a Definition of it. He next shews the inseparable Connexion there is between it and Astronomy. He makes appear that the Darkeness and Perplexity of the antient Accounts of Time amongst the *Greeks* and *Romans*, were in a great Measure owing to the imperfect Knowledge of the latter, and especially to their confused Notions of the *Solar* and *Lunar* Year, and that the principal Improvements and Advances that were made towards set-



ling the *Kalendar*, were all owing to the great Progress that the respective Ages made therein. Hence he takes occasion to recommend an early Application to the more abstract Parts of the *Mathematicks*, as an excellent Preparative to this useful Branch of that sublime Discipline. And this he does, notwithstanding an Objection that has been made to the Safety of it; some alledging it leads to Deism: “ For, say they, Proficients in the *Mathematicks* being accustomed to Demonstration in their Enquiries, will scarce allow of any other Evidence in Favour of Truth, even where the Nature of the Cause will not admit of a Demonstration. By this Means distant Facts, which can be proved no other way than by moral Evidence, and consequently the sacred Truths of the *Bible*, have been called in Question.” But this Objection he obviates; and, in Contradiction thereto, evinces, “ That these Sciences, in the Hands of a good and ingenious Scholar, may undoubtedly be made serviceable to Learning and Religion, and have in Fact been of great Use to both. The useful and surprising Discoveries made by the late incomparable Sir *Isaac Newton*, were chiefly owing to a masterly Knowledge in this noble Part of Learning; and the late Amendments and Improvements, with regard to the Scripture Chronology by another Hand, † have derived their Being from the same Kind of Literature.”

But the general Misfortune he says is, Too many neglect *Mathematicks* in those Years of their Life which afford them the best Opportunities of learning them, and never find Time or Inclination to make any tolerable Proficiency therein, after they have been engaged in the necessary Incumbrances of Life. The Question therefore is, how People under these Disadvantages may acquire any competent Skill in

† *Dr. Arthur Bedford.*

*Chronology*? And it is to assist Persons under these Circumstances, that he applies his Instructions in the Sequel of this Chapter. To this End, he in the first Place proposes an easy Method for obtaining such a Smattering of Knowledge in *Numbers*, *Geometry*, and *Astronomy*, as may serve to assist the Student in his *Chronological* Enquiries. And secondly, he considers the chief Particulars necessary to be known in *Chronology*. Under the first of these Heads he proposes to the Student's Perusal Dr. WELLS's *young Gentleman's Course of Mathematicks*, which he is very liberal in praising. In that Writer's Treatise of *Astronomy*, particularly, and HARRIS's *Description and Use of the Globes and Orrery*, he tells us, the *Solar System* is explained in as easy and familiar a Manner as can be by such concise Performances: Of this he adjoins a kind of inductive Proof.

Under the second Head, we see those Particulars that are requisite to be known in *Chronology*. They are 1. The Parts into which Time is usually divided. 2. The Nature and Use of the *Periods* and *Cycles* made Use of by *Chronologists*, in order to assist them in their Reckonings. 3. The Commencement of the several *Æras* or *Epochs* observed by the different Nations of the World, and the Method how to reduce them to, and reconcile them with each other. 4. The exact Course and Order of Time in which all remarkable Events worthy our Consideration have happened, since the Beginning of Things.

On each of these our Author descants a little, and adds to what he says thereupon, some Remarks on the Antiquity of the *Assyrian* Empire; a curious Subject, on which several eminent Writers have employed their Pens. What he proposes is to relieve the Reader, after he has been tired with a set of dry Directions for the Study of *Chronology*, and by drawing the Arguments of

Learned into a narrow Compass, to give the Student some Notion of a Debate, that has excercised the Abilities of the most judicious Scholars. What Mr. *Boswell* advances on this Topick is very ingenious. As he has frequent occasion for quoting Mr. *Shukford* in the Course of this Dissertation, he always does it with Expressions of extraordinary Esteem for that Gentleman and his Writings.

One Design of our Author in these Remarks is to convince us, he says, *That the sacred History is the only antient Account of Things that is liable to no Exceptions.* I wish Mr. *Boswell's* Zeal, in a very good Cause, has not here got the Start of his Judgment. For my Part, tho' I am perswaded there are no Objections against the Scripture Story, which are sufficient to destroy its Credibility, or afford a rational Ground for rejecting the Old Testament; yet a Person ever so little acquainted with the Works of our modern Infidels, or even of our best Commentators, can hardly be ignorant of several Exceptions to the sacred History, which the most illustrious Advocates for the Truth of it have taken a great deal of Pains to remove and enervate. Perhaps he means, that Task has been so well executed, that full Satisfaction has been given to every one of them; but as I fear there are many unprejudiced Christians of a different Opinion, so while they, or even Unbelievers themselves, are under any Doubts of this Nature, there is too little Room for our Author's Assertion.

In the fourth Chapter, after a Definition of History, and a Survey of the Pleasure and Advantage of studying it; Mr. *Boswell* lays down the Method of acquiring such a Knowledge therein as is becoming a Gentleman. To this End, he *first* recommends a Treatise or two, necessary to be read before the Student enters upon a regular Course of *History*. *Secondly*, he lays before us a List of such Historians,



torians, as give us an Account of Things from the Beginning of the World to the present Juncture of Affairs: Under this Head, he attempts a short Character of each Writer, and points to the Order in which they ought to be read. *Thirdly*, he prescribes some Rules, with regard to the Manner in which the several Authors recommended may be read with Advantage.

Under the first of these Heads, Mr. *Boswell* recommends *Hearne's Ductor Historicus*, and *Rawlinson's Method of studying History*, as of great Use for directing the Student in the Choice of Historians, and for acquainting him with the best Editions of them. He then proposes *Lewis's Origines Hebrææ*, *Potter's Greek Antiquities*, and *Kennet's Roman Antiquities*, to be read before he enters upon a regular Course of History, as excellent Introductions to that of the *Jewish, Greek, and Roman People*.

Under the second Head, after remarking how little we are to expect a full Account of the Transactions of all the first Inhabitants of the Earth, since the *sacred History* of the *Jews* is the only authentick Relation of the Origin of Things; and what Necessity there is of the Student's having Recourse thereto, for acquiring that little Measure of Knowledge concerning them, which is at all to be obtained; he directs him, after a careful Perusal of that, to consult the Works of *Josephus*, and the Performances of those learned Writers, who have collected the broken Remains of Antiquity, and endeavoured to reconcile the *Chronology* of *sacred* and *profane History*. The most judicious and valuable of this kind are, he thinks, to the great Honour of the *English Nation*, Mr. *Shuckford* and Dr. *Prideaux*, on both of which he heaps the most exuberant Encomiums. In the Works of these two Authors, frequent Allusions being made to

the *Greek* and *Roman* Affairs, he advises such as would be able to read them with the Judgment and Exactness of a Scholar, previously to look over *Hind's* History of *Greece*, and *Eachard's* first and second Volume of the *Roman* History. After they have gone thro' *Hind*, *Eachard*, *Shuckford*, and *Prideaux*, they may then, he says, proceed to a more large and comprehensive View of the Histories of *Greece* and *Rome*, in those noble Authors who have writ in the Languages of the respective Countries. These, in the Order he would have them studied, are, for the Affairs of *Greece*, *Justin*, *Herodotus*, *Thucydides*, *Xenophon*, *Diodorus Siculus*, *Q. Curtius*, or *Arrian's* Life of *Alexander*, and *Plutarch's* Lives. For those of *Rome*, *Lucius Florus*, *Livy*, *Sallust*, *Cæsar*, *Suetonius*, and *Tacitus*. Of each of these he draws a Character, and points out the Compass of Time, to which their several Histories extend. His Panegyricks on *Dr. Prideaux* and *Mr. Shuckford* are, as I have already hinted, the most exalted and rapturous that can be; he has composed one also on *Dr. Eachard*. I have not Room to shew my Readers any Samples of them. In what he says of the Ancients we find little more than we have in *Rapin*, *Blackwall*, and others, who have undertaken to give us an Idea of them.

*Tacitus*, the last of the *Latin* Historians mentioned by *Mr. Boswell*, brings the *Roman* Story no lower than the Time of *Vespasian*. The Remainder of it may be gathered from the third, fourth, and fifth Volumes that are added to *Mr. Eachard's* *Epitome*. These continue it from the Removal of the Imperial Seat by *Constantine the Great*, to the taking of *Constantinople* by the *Turks*, *A. D.* 1453, a Space or Period of one thousand one hundred and twenty-three Years.

Our

Our Author proceeds, in the next Place, to recommend to his Reader such a Collection of *Modern History*, as is sufficient for any one that is not engaged in a very eminent Station of Life. By *Modern History* he means the *Historical Accounts* of those Nations that grew out of the Ruins of the *Roman Empire*. To have a thorough Knowledge of *Modern History* therefore, is in Effect to be acquainted with the Histories of almost all the Nations in what we may call the old World. But as few People have either Leisure or Circumstances to pursue this *noble Study* in so particular a Manner, Mr. *Boswell* directs only to so much of it as is absolutely necessary: That is, the History of a Person's native Country, and of those neighbouring Nations, with which it is especially concerned.

The only Historians, he says, that have given us a large and comprehensive View of the *English* Affairs, are Mr. *Eachard*, and Mr. *Rapin de Thoyras*. He observes how these Writers have been admired and censured by our different Parties; and he seems to own they are both chargeable with some Instances of undue Warmth and Zeal; against which, he tells us, “ the young Student will be  
“ sufficiently cautioned, by remembering, (what he  
“ takes a Pleasure in impressing) that Mr. *Eachard* was a sincere Friend to the *English* Estab-  
“ lishment in Church and State, and Mr. *Rapin*  
“ a strenuous Advocate for *Presbyterian* and Re-  
“ publican Government.”

This being the Case, we may be sure the first of these Historians is also first in his Favour, and accordingly makes a shining Appearance in the Character he has drawn of him; as his History has all the Applause it merits in the Account he gives of it. *Rapin* has indeed some Things said in his Commendation, but they chiefly regard his natural Abilities, and singular Opportunities for writing the



the History of our Nation; in other Respects he makes but an indifferent Figure, as Mr. *Boswell* exhibits him.

The Historians of the neighbouring Countries commended by our Author are, *Buchanan*, for Scotland; *Le Clerc*, for the United Provinces; *P. Daniel* for France; *Mariana* for Spain, and *P. Le Quien* for Portugal. The Revolutions of this last Kingdom have been wrote, as Mr. *Boswell* notes, with great Judgment and Beauty, by the *Abbot de Vertot*; who has no less excellently compiled an Account of those of *Sweden*.

To the Historians that have been mentioned in the foregoing Paragraphs, as necessary to a Student who would have any competent Knowledge of ancient and modern History, our Author adjoins a Catalogue of other valuable Writers, that may be very profitably perused by those who have Leisure to read, or Ability to purchase them; such as, for UNIVERSAL HISTORY, *Discours sur l'Histoire universelle*, de M. l'Eveque de Meaux, and Sir Walter Raleigh's *History of the World*. For the GREEK and ROMAN AFFAIRS, *Polybius*, *Cornelius Nepos*, *Dionysius Halicarnassens*, *Dion Cassius*, *Velleius Paterculus*, *Ammianus Marcellinus*, and the *Roman History*, in six Volumes, Folio, done into *English* from the original *French* of the Fathers *Catrou* and *Rouille*. For the HISTORY and ANTIQUITIES of ENGLAND, SCOTLAND, and IRELAND, Robert Sheringham de *Anglorum Gentis Origine*, Sir William Temple's *Introduction to the History of England*, Bacon's *History of Henry VII.* Herbert's *History of Henry VIII.* Heyward's *History of Edward VI.* Cambdeni *Annales Rerum Anglicarum & Hibernicarum regnante Elizabetha*, Clarendon's *History of the Rebellion*, Orleans's *Revolutions of England*, Nicolson's *Historical Library*,  
Sir

*Sir James Ware's Antiquities and History of Ireland, and Cox's Hibernia Anglicana.*

Under the third Head, where M. *Boswell* instructs us how the several Historians recommended may be read with Advantage, besides some general Directions of his own, he transcribes the particular Rules which Mr. *Rollin* has laid down in his Method of teaching the *Belles Lettres*, directing us what Circumstances we are principally to regard and remember of the Histories we read; to which he adds such Hints for assisting the Memory as have occurred to him in Authors, and have been found serviceable for that Purpose. These latter are, 1<sup>st</sup>, That the Student divides the whole Body of a History into certain Parts and Intervals. 2<sup>dly</sup>, That he reads with a *Chronological Table*, and *Geographical Maps* before him. 3<sup>dly</sup>, That he writes down some of the main Particulars that he has a Mind to remember, or else repeats them to himself after reading them. 4<sup>thly</sup>, That he calls in the Assistance of *Medals*. And, 5<sup>thly</sup>, That he makes use of some *Technical Lines* or *Verses*. Our Author insists briefly on each of these, and what he offers for the Illustration of them takes up the latter Part of the fourth Chapter.

CLASSICAL LEARNING is the Subject of the fifth Chapter. By this he understands “ such an  
“ Intimacy with the best *Greek*, *Latin*, and *Eng-*  
“ *lish* Writers, as shall capacitate the Student not  
“ only to see and admire the Beauties of their se-  
“ veral Compositions, but to imitate their Manner  
“ of Writing, to transcribe their Spirit and their  
“ Eloquence, and make their Diction and their  
“ Sentiments his own.” This Definition is fol-  
lowed by a Remark on a fundamental Error in  
the common Method of Education, namely, the  
Neglect of acquainting our Youth, in the *Grammar*  
*Schools*,

*Schools*, with the Proprieties and Beauties of their Mother Tongue.

The Order he observes in the Disposition of this Chapter is, *First*, To lay before the Reader a Catalogue of a few select Authors in the *Greek*, *Latin*, and *English* Tongues, that are truly beautiful in their Kind, that are perfect Patterns of Stile, and proper for Imitation; under this Head he attempts a short Character of each, and apprises the Reader of the peculiar Diction for which they are respectively remarkable. His *Greek* Writers are, *Novum Testamentum Græcum*, *Homeri Opera*, *Platonis Opera*, *Demosthenis* & *Æschinis Opera*, *Xenophon de Cyri Institutione*, *Plutarchi Opera*. His *Latin* Writers are, *Ciceronis Opera*, *Livii Historia*, *Cæsaris Commentarii*, *Sallustii Historia*, *Virgilius*, *Horatius*, *Terentius*. His *English* Classicks are, *The Spectators*, *Mr. Addison's Works*, *Milton's Paradise Lost*, *Bishop Atterbury's Works*, *Baker's Reflections upon Learning*, *Clarendon's History*. Amongst Authors of the first Rank and Character, *Mr. Boswell* takes the few above-named to be particularly valuable, and worthy the repeated Perusal of the young Scholar. In pointing out their peculiar Excellencies he employs most of the Sequel of this Chapter; and, to take his own Word for it, copies what he says thereupon from those Portraits which have been drawn of them at large, and in great Perfection, by *Mr. Dryden*, *Pope*, *Addison*, *Blackwall*, *Felton*, *Rapin*, *Bossu*, and *Dacier*. However, we must in Justice say, that altho' indeed he is but a Copyist, his Pictures have in them all the Beauties of the Originals.

When he has finished his Drawings, and given them all the Touches that might render them agreeable, he proceeds to offer a Direction or two for reading the *Classicks* with Advantage. In the *first* Place the Student must be, he says, furnished with



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with proper *Lexicons* and *Dictionaries*. Secondly, (which should have been put first) He must be acquainted with the *Greek* and *Roman Antiquities*, with the *Geography* and *History* of the old World, and with the Nature of those noble *Tropes* and *Figures* that are the usual Decorations of Discourse. Thirdly, He should compare the antient *Greek* and *Latin* Authors with their Translations done by the best Hands, and endeavour frequently himself to translate at least some of the most beautiful Parts of them. And Fourthly, He must accustom himself to *Composition*.

Our Author descants a little on each of these. The *Lexicons* he commends are, *Scapula's* and *Hedericus's* for the *Greek*; for the *Latin*, *Cowper's Thesaurus*, and *Littleton's*, or *Ainsworth's Dictionary*: For the *Greek* and *Roman Antiquities*, and the *Geography* and *History* of the World, he proposes for the young Student's Instruction, the *Geographia Classica*; and for giving him a Notion of those *Tropes* that are the usual Decorations of Discourse, and at the same Time furnishing him with a fine Taste, he would have him carefully peruse *Blackwall's Introduction to the Classicks*, *Pope's Essay upon Criticism*, and *Rapin's Critical Works*. These, he says, are valuable Performances; "and with  
" other critical Discourses to be met with in the  
" Works of *Tully*, *Horace*, *Addison*, and *Pope*,  
" will answer the Purposes of the young Reader,  
" and give him a better Idea of the Beauties and  
" Perfections of the *Classicks*, than all the volumi-  
" nous Lumber of *Grammarians* and *Commenta-*  
" *tors*." This general Remark is succeeded by  
particulat Characters of the Treatises now mentioned. Those of *Rapin* are highly celebrated, and not more than they deserve.

Under the third Direction, about comparing the *Greek* and *Latin* Authors with the best *English*  
Tran-

Translations, Mr. *Boswell* has taken an Occasion of censuring that of *Tacitus* by Mr. *Gordon*. He has said nothing, as I think, upon that Head, which he had not abundant Ground for : The Pedantry and Stifness of that Version must be offensive to a Reader of any Delicacy. The best Rules for Translation, he afterwards says, are so plainly and fully laid down in *Horace's Art of Poetry*, in the Duke of *Buckingham's Essay* on the same Subject, in Lord *Roscommon's Essay* on translated Verse, in *Felton's Dissertation* upon the *Classicks*, &c. that nothing new, or indeed material, can be added to the just and beautiful Observations of those noble Writers and excellent Criticks.

Our Author's last Direction for acquiring a Habit of fine Writing, is for the young Student to exercise himself in frequent *Composition*. I shall transcribe only a few Sentences of what has said upon this Head. " How to compose in such a Manner, as the Rules of good Writing require, is the great Difficulty : Directions in this Case can be of little more Service, than to caution the young Scholar against such gross Faults, as Persons of the least Intimacy with good Authors can hardly be guilty of. The *Rhetoricians* Rules may possibly preserve a Man from notorious Blunders, from writing abominably ill; but will never teach him to write extremely well. A good Habit of Composition must proceed from Application and Practice, from a judicious Perusal of the finest Writers, and a prudent Imitation of their Stile and Manner. Would the Student write handsomly upon a Subject, let him see what others have said upon the Occasion, and endeavour to form himself upon the best Models. Let him observe their Diction and their Sentiments, and attend carefully to their Habit and Way of thinking."

The

The sixth Chapter of the Work before us, which treats of NATURAL PHILOSOPHY, begins with a Description of it. - "It is that *Science*, our Author tells us, that instructs us in the Properties and Operations of the material World, that helps us to look into the Secrets of Nature, to see the Beauty of the Creation, and please ourselves with the wonderful Works of Providence."

Mr. *Boswell* afterwards slightly sketches out the State of this Species of Philosophy among the Ancients, and the prodigious Improvement of it in this last Century. He traces its Progress, and shews the different Methods of investigating the Truths of it by the Ancients and Moderns.

In order to make any regular Progress in this Branch of Learning, it will be necessary, he says, in the *first* Place, to know something of *Numbers* and *Geometry*. *Secondly*, To read some general System of *Physicks*. *Thirdly*, To acquaint ones self with the Principles upon which the Discoveries of the Moderns are founded. And *Fourthly*, To peruse such Books as give an Account of the several Improvements and Advances that have been made upon the Subject of *Nature*.

Mr. *Boswell* expatiates upon these Heads. Under the last he recommends *Martin's Philosophical Grammar*, and Dr. *Pemberton's View of Sir Isaac Newton's Philosophy*. Of both these Performances he speaks very respectfully. But there is in p. 181 of the former, a very exceptionable Passage, relating to the *Rainbow*, on which he has made some elaborate Animadversions.

For knowing something of the late Improvements in *Natural Knowledge*, he advises the Student to consult Dr. *Desaguliers's Course of Experimental Philosophy*, and the three Volumes of *Miscellanea Curiosa*. Of the Tenor and Usefulness of these Treatises, he gives as a clear and full Idea; and ends this Chapter



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Chapter with some Reflections on the Excellencies  
and Delights of this noble Science, borrowed from  
*Rapin the Critick*, and Mr. *Addison*.

The seventh Chapter is what our Author chuses  
to call an *Appendix*. It contains a very elegant  
Account of *Painting*, *Architeſture*, and *Heraldry*;  
pointing out the Nature and Antiquity, the Excel-  
lence and Uſefulneſs of theſe polite Arts. Many  
of the Observations thereupon were communicated  
to Mr. *Boswell*, by Perſons who are well ſkilled  
in them. He has preſcribed a Method of acquiring  
ſuch a Knowledge of them as is requiſite to ac-  
complish a young Gentleman; and has named the  
Authors ſubſervient to that Intention.

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## A R T I C L E VIII.

*Dr. Pemberton's Reply to the Observations  
that were published in the History of the  
Works of the Learned for December laſt.*

I Find it is reſolved ſtill to keep abſolute Silence  
in regard to any farther Defence of *Philaethes's*  
Representation of Sir *Iſaac Newton*. Our Diſpu-  
tant is miſtaken, in ſaying I complain of this \*; I  
conſider it as a Proof of an utter Want of any  
Thing more to offer. And that the Reader may  
judge what Ground I have for this Opinion, and how  
little Reaſon there is to expect that *Philaethes*, what-  
ever this Gentleman has here ventured to pro-  
miſe †, will indeed by any Conſideration, be pre-  
vailed on to answer in Form my laſt Objections,  
I ſhall ſet down the following Specimen of the  
State wherein the Controverſy was left.

| \* Works of the Learned for Dec. laſt, p. 422.

† Ibid. p. 423.

Concerning *Philalethes's* Interpretation of Sir *Isaac Newton's* Lemma, he admits my Objection to be just in the Sense, in which I understand him ||, tho' he has not been able to prove, that he can be understood otherwise. Again, in the *Minute Mathematician*, p. 19, he had defined a Nascent Increment to be *an Increment just beginning to exist from Nothing, or just beginning to be generated, but not yet arrived at any assignable Magnitude, how small soever.* To which I objected, that this was no better than an Attempt to define a Nonentity \*, and he was at length reduced to confess, that he had no Idea in Quantity (meaning Extension) of a Medium between Nothing and a finite Quantity. Indeed he is pleased to say, that in respect to Time, he imagined, he could have some such Idea: What this Idea can be I need not inquire; for as his Definition relates to Quantity, his Concession certainly is a Submission to my Charge †.

When this Gentleman would persuade the World, that it is not reasonable for me to expect, *Philalethes* should ask my Explanation of Sir *Isaac Newton's* Lemma in his own Name, before I give it, because he had already declared his Intention of keeping himself concealed, he mistakes my Proposal. To wave the Consideration, how far it is reasonable for a Man first to declare he will conceal his Name, and then write in a Manner he dare not have subscribed to; as I do not know that he has ever said, he will not for the future appear in Print under his own Name upon any Occasion whatever, so I propose no more, than that he, or any other Person, should simply, under their

|| Works of the Learned for July, 1737, p. 72, 73.

\* Appendix to the Republick of Letters for Sept. 1736, p. ult.

† Works of the Learned for July, 1737, p. 75. *I can conceive a Medium in regard to Time, but no Medium in regard to Quantity.*

own Name, make this Demand of me, without acknowledging himself the Author of any Thing that has already passed, or take upon himself to be in any wise accountable on that Behalf. Tho' this Gentleman is pleased to say, that my replying to him is a Proof that I have no Objection to answering any Body, so I may decline this Explanation\*; yet he knows, that when I first replied to him, he was published to be *Philalethes* himself; and, tho' he affects to act the Character of a distinct Person, he performs his Part so ill, that I have no doubt but he is the same. By declining to produce this Explanation without the Condition I insist upon, I have given the strongest Proof possible how absolutely *Philalethes* is confuted; for he not only discontinues all farther Defence of himself, notwithstanding all this Labour, which has since been bestowed to charge upon me some Error in a Point acknowledged to be of no Consequence†; but moreover, hitherto no one has been willing to appear in publick under a Circumstance that might at all render him suspected of favouring in the least *Philalethes's* Opinion.

Since then we are at Leisure to pursue the incidental Point, which at present has engaged us; that the Reader may not be confounded by confident Assertions, and a tedious Altercation, how far we understand one another, I shall give a brief Account of the Controversy upon this Head. It was objected against the Censure of a certain Proposition of *Philalethes*, which I made in my Reply to the last Paper which appeared under that Name, that I had omitted Part of the Words of that Proposition, and thereby altered the Sense‡. I de-

\* Works of the Learned for Dec. last, p. 422.

† Ibid. for Oct. last, p. 268.

‡ Ibid. for Sept. 1737. p. 235. See also for Aug. 1738. p. 123.



nied those Words to be any Part of that Proposition \*, and have ever since denied the same; but as this was a Point of little Moment in the principal Controversy, I desired to be excused from talking any farther upon it †: For this I was not only charged with flying from the Controversy, but also accused of Disingenuity in the most opprobrious Terms; imagining, I suppose, that nothing less than such an Accusation could induce me to say any more upon so trifling a Subject ‖. After this Eagerness to force me into a Continuance of this Debate, it is with a very ill Grace that this Gentleman is at last reduced to subscribe to what I myself had said of the Insignificancy of the Point \*\*. However, being provoked by these Abuses to proceed, I observed of the new Model, into which this Gentleman would strain the Proposition, under Pretence of adding these Words, That tho' many more be joined with them (which are necessary to make out this Gentleman's Sense) yet it was as false as the Proposition itself; because *no Ratio can be proposed different from that of Equality, nor no Time assumed so short, but a Degree of Celerity may be assigned to the Increase of these Lines, whereby they shall come nearer to the Ratio of Equality, than the Ratio proposed within the Time named ††.*

This, he would now persuade the World, is a Justification of his saying, that I was detected of leaving out Part of *Philalethes's* Proposition, and that I had given this up, tho' after some Dispute ‡.

In the Defence of his Proposition he advanced this: *If two Lines have at first a given Difference, and increase together by equal Additions, ad infinitum, and any De-*

\* Works of the Learned for Oct. 1737, p. 285.

† Ibid. for Dec. 1737, p. 450. ‖ Ibid. for Jan. 1738. p. 14.

\*\* Ibid. for Oct. last. p. 268. †† Ibid. for Feb. 1738.

‡ Ibid. for Aug. last p. 123.

gree of Velocity, how great soever, be assigned for the Increase of the Lines; a Ratio may be proposed, different from that of Equality, such as that, within the Time assumed, the two Lines shall not come so near to Equality as the Ratio proposed\*.

This, he expressly says, is to be understood according to the genuine and unsophisticated Sense of *Philalethes* †. To my Assertion, or Proposition, he objects, that I suppose the Time assumed, before the Celerity be named ||: But I returned, that in that Proposition there is *nothing said to specify, which is to be considered first, and which second* \*\*. At first he tried to support this Charge from the Order of the Words ††; but rather than insist upon so weak an Argument, he now has recourse to another, That by the Expression, *Degree of Celerity*, I intended the Velocity of Increase to be considered as uniform |||. But that this was not my Meaning, is manifest from the Restriction, under which I censured his Proposition in these Words. The Proposition is *not in general true, unless the Velocity, with which these Lines increase, is supposed to be uniform* §. Indeed I proposed my Censure under this Restriction, before I gave my Demonstration of it in Form, from an Apprehension, lest the Expression here mentioned might lead this Gentleman to misapprehend my true Meaning. Tho' I do not now see Reason to think, that these Words were what misled him, but rather a general preconceived Opinion, that my Assertion could not be true in any other Sense, than as he has represented it. Had this Expression been the Cause of his Mistake, he doubtless would have mentioned it before, not have brought it in as a

\* Works of the Learned for April last, p. 255. † Ibid.

|| Ibid. for June last, p. 441. \*\* Ibid. for Sept. last, p. 192.

†† Ibid. for Oct. last, p. 263. ||| Ibid. for Dec. last, p. 419.

§ Ibid. for May last.

second Thought to supply the Deficiency of his first Argument.

My Restriction being accepted, I gave my Demonstration of the Falshood of his Proposition \*. To this he has made three Objections: One is, that I considered the Time in as general a Manner as he had expressed it; whereas, he says, the genuine and unsophisticated Sense of *Philalethes* requires, that it should be confined to the Time employed by the Lines in their Increase †. Upon this I have shewn, by how small an Alteration my Demonstration will conclude against the Proposition under this Limitation ‖. He also has objected, that I have not rightly assigned the Velocity of Increase §. This Objection, I confess, I scarce expected; though when I remember what strange Unskilfulness *Philalethes* shewed in one of the plainest Mathematical Points, where he mistook an Equation belonging to the conic Parabolat, I can easily account for it. However, to take this Objection into Consideration, the Condition required of me in assigning the Velocity, was not barely to express what the Velocity is at one single Instant of Time during that Increase; but so to express it, as that it may be known, whether the Velocity is uniform or variable, and how it varies ††, and after my Demonstration was published, he expressed himself thus; That *it has from the Beginning been supposed by Philalethes, that at any given Instant of the Time, the variable Lines, and the Difference between them, will be given; in order to which the Velocity with which the Lines increase, must necessarily be so assigned, as*

\* Works of the Learned for July last, p. 54.

† Ibid. for Aug. last, 124, and Oct. last, p. 265, 266.

‖ Ibid. for Nov. last, p. 371.

§ Ibid. for Aug. p. 124, and Oct. last, p. 268.

‡ Republick of Letters for Aug. 1736, p. 117, 118.

†† Works of the Learned for June last, p. 442.



that at any Instant whatsoever of the Time named, it may be certainly known what the Velocity is : Nor indeed can the Velocity, otherwise, be properly said to be assigned\*. That I might not be obliged to accuse him of an unfair Attempt to misrepresent, what must have been the Sense of *Philaethes*, in order to change upon me the Condition in assigning the Velocity ; I answered him according to his own Words, that this Condition was fully complied with ; for that it may be certainly known, what that Velocity is at any Instant whatsoever of the Time imployed by the Lines in their Increase||. Upon which I am asked what the Velocity is at the last Instant of the Time†. To this I now answer, that the last Instant must be understood as excepted out of my Expression, and his own ; otherwise to say *Philaethes* supposed, that at any given Instant of the Time, the variable Lines will always be given is charging him with a manifest Error ; for as the Lines are supposed to increase without Limit, at the last Instant of the Time employed in that Increase, their Magnitude is not assignable : And certainly the last Instant may without Prejudice to my Demonstration be excepted out of this general Assertion ; for if the Velocity of Increase be assignable during every Instant of the Time, except the last Instant only, it certainly appears how the Velocity varies ; which was the utmost Condition prescribed me, before my Demonstration was published ; and if he intended afterwards to put any farther Limitation upon me, I am not obliged to comply with it.

However, before I gave this Answer, I thought fit to shew by another Question, that *Philaethes*, in a Case whereon his whole System depended, supposed, that a like increase in *Infinitem* might be

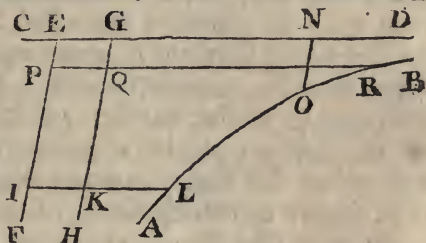
\* Works of the Learned for Aug. last p. 124.

|| Ibid. for Sep. last, p. 195. † Ibid for Oct. last, p. 268,

accomplished within a given Space of Time. \*

*Philaethes* has supposed that the Parallelograms inscribed within the Curve in Sir *Isaac Newton's* second Lemma, may be conceived as increasing in Number *ad Infinitum*, within the Space of an Hour after this Manner; that at the End of half the Hour, their Number should be doubled, at the End of the next Quarter, their Number become four Fold, at the End of the following eighth Part of the Hour eight Times as great, and so on†. If therefore the Manner of Increase, which I have ascribed to the Lines, can be made similar to this Mode of Increase of the Number of these Parallelograms, which *Philaethes* supposes, then have I assigned a Manner of Increase, with which a Defender of *Philaethes* ought to be satisfied. But if the Curve *AB*

be supposed the Conic Hyperbola, and *GH* its other Asymptote; if the Line *KL* move from its present Situation



into *CD* in the Space of an Hour, at the End of half an Hour it will become double its first Length, at the End of the next Quarter it will be four Fold, at the End of the eighth Part of the Hour it will be eight Times as long; increasing thus by the same Degrees, as *Philaethes* ascribes to the Number of Parallelograms.

This Passage of *Philaethes*, the Gentleman would pretend, he is not concerned to consider§. Now it appears, why the Name of *Philaethes* was,

\* Works of the Learned for Nov. last, p. 372.

† Republic of Letters for July 1736, p. 79.

§ Works of the Learned for Dec. last, p. 422.

laid aside, *viz.* that every thing writ under that Name, which might put the Gentleman to any Difficulty, might at Pleasure be evaded. But he must quite forget that he is defending *Philaetbes*, if he indeed thinks it does not concern him to avoid starting any Principles inconsistent with that Gentleman's Doctrine: Besides, as upon this Occasion he has so expressly declared himself most vigorously to conform to the genuine and unsophisticated Sense of *Philaetbes*; he is in a particular Manner here obliged to consider any Passage of his, whence that genuine Sense may appear.

Farther to shew this Gentleman whither he is going, and how greatly he is exposing his Unskilfulness in the Subject, upon which he is writing; I also observed, that I have assumed nothing more, than what is admitted for a first Principle in the Doctrine of \* Fluxions; upon which Article our Gentleman has thought fit to keep Silence; for by this it appears, that to affirm, that the Magnitude of the Lines must be assignable even at the last Instant of the Time is not to defend his Proposition, but to confess the Cause of his Error.

Another Objection is also raised against my Demonstration, that I did not prefix in Form the Proposition it was to prove. † I hope I may now satisfy this Scruple.

### PROPOSITION.

*It is not in general true, that if two Lines have at first a given Difference, and increase together by equal Additions ad Infinitum, and any Degree of Velocity, how great soever, be assigned for the Increase of the Lines, a Ratio may be proposed diffe-*

\* Works of the Learned for Nov. last, p. 372

† Ibid. for Dec. last, p. 418.



rent from that of Equality, such as that within the Time assumed the two Lines shall not come so near to Equality, as the Ratio proposed.

## DEMONSTRATION.

It is agreed, that a Velocity not uniform may be assigned for the Increase of the Lines. Therefore, in the foregoing Figure, let  $AB$  be any Curve, to which the right Line  $CD$  is an Asymptote. Draw at Pleasure the parallel right Lines  $EF$ ,  $GH$ , so that  $EG$  be equal to the Difference of the two Lines in Question. Between the Line  $EF$  and the Curve, draw  $IKL$  parallel to  $CD$ ; then if  $IK$  be the first Magnitude of the greater of the Lines in Question,  $KL$  will be the first Magnitude of the lesser,  $IK$  being equal to  $EG$ . Now any time  $M$  being proposed, let  $IL$  move parallel to itself, with a uniform Velocity, wherewith it may arrive at  $CD$  by the End of the Time  $M$ ; and let the varying Velocity, wherewith the Lines in Question increase, be such, that  $IL$  shall constantly be equal to the greater, and  $KL$  to the lesser of those Lines. Here  $CD$  being an Asymptote to the Curve  $AB$ , the Lines  $IL$ ,  $LR$  will increase in *Infinitum*. But the Time  $M$  being thus first named, as also the Velocity, wherewith the Lines increase, so assigned, that the Rule by which it varies is expressly determined; in the next Place, let any Ratio whatever be proposed different from that of Equality; and take  $EN$  to  $NG$  in a Ratio nearer to Equality than that proposed, drawing  $NO$  parallel to  $EF$ ; then will  $IL$  before the End of the Time assumed  $M$ , arrive into a Situation, such as  $PQR$ , wherein  $EP$  is less than  $NO$ ; and consequently the Ratio of  $PR$  to  $RQ$  nearer to the Ratio of Equality, than the Ra-

tio

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*tio* of  $EN$  to  $NG$ , and therefore most certainly  
nearer than the *Ratio* proposed.

Hence it appears, that such a Velocity may be  
assigned for the Increase of the Lines, that no *Ra-  
tio* can be afterwards proposed different from that  
of Equality, such as that within the Time assu-  
med the two Lines shall not come so near to Equal-  
ity, as the *Ratio* proposed. Therefore it is not in  
general true, that, &c.

Here I have set down my Demonstration accord-  
ing to its last Form \*; but have repeated his Pro-  
position as he gave it, before my Demonstration  
was published, without the two Additions he has  
been pleased to make to it since†, though neither  
of them, as they ought to be understood, at all  
mends the Matter; for the first must not confine  
the Time named to be less than the whole employ-  
ed by the Lines in their Increase; nor the second  
exclude the Case of Lines increasing without Limit  
in a finite Space of Time; such in all Curves having  
an Asymptote, are the Ordinates parallel to that  
Asymptote. If these Additions are otherwise ta-  
ken, they only shew the Proposition to be some-  
times true, which I never have denied.

From this Account of the Dispute, it appears,  
that the proper Part this Gentleman has farther to  
act in it, lies in a very narrow Compass. He has  
laid down a Proposition, which I have condemned  
as not in general true; he can no otherwise dis-  
prove that Censure, but by confuting my De-  
monstration, as here delivered.

To conclude, the State of the Case is briefly  
this: If the Lines are supposed to increase either

\* Works of the Learned for *Nov.* last, p. 371.

† Ibid. for *Oct.* last, p. 268.

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uniformly, or after the Manner that the Ordinates  
increase in parabolical Curves, while the Abscissa  
increases uniformly, in which Curves the Ordinate  
and Abscissa run out together *in Infinitum*, his Pro-  
position is true ; but when the Lines increase like  
those Ordinates in an hyperbolical Curve, which  
are parallel to an Asymptote, the Proposition is  
false.

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## ARTICLE IX.

Philosophical Transactions. *Giving some Ac-  
count of the present Undertakings, Studies,  
and Labours of the Ingenious in many con-  
siderable Parts of the World.* No. 144, for  
the Months of November and December,  
1736, which complete the XXXIXth Volume.  
London ; Printed for T. Woodward, at the  
Half-Moon, between the two Temple-Gates  
in Fleet-Street ; and C. Davis the Corner of  
Pater-noster-Row, Printers to the Royal  
Society, 1738. Quarto, with one Copper  
Plate. This Number includes,

I. **A**N Account of a Shock of an Earthquake,  
felt in SUSSEX, on the 25th of October  
1734. Communicated to the Royal Society by his  
Grace CHARLES Duke of RICHMOND and LENOX,  
&c. F. R. S. And of another in Northamptonshire,  
in October, 1731. By the Rev. Mr. WASSE.

II. HEMANNI BORHAAVE, A. L. M. *Philosoph.  
et Med. Doct. Medicinæ in Universitate Leidenfi  
Profess. Colleg. Chirurgic Præf. Reg. Soc. Lond.*  
Nec-



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*Necnon Reg. Scient. Acad. Parisiens. Socii, de*  
*MERCURIO Experimenta.*

III. *A Letter to the Rev. John Theoph. Desaguliers, L. L. D. F. F. S. from Mr. Martin Triewald, F. R. S. Captain of Mechanicks, and Military Architect to his Swedish MAJESTY, concerning an Improvement of the Diving-Bell.*

IV. *A Letter from Samuel Dale, M. L. to Sir HANS SLOANE, Bart. President of the Royal Society, containing the Descriptions of the Moose-Deer of New-England, and a Sort of Stag in Virginia; with some Remarks relating to Mr. Ray's Description of the Flying-Squirrel of America.*

V. *An Attempt to explain the Phænomenon of the Horizontal Moon appearing bigger than when elevated many Degrees above the Horizon; supported by an Experiment, by the Rev. I. T. DESAGULIERS, L. L. D. F. R. S. communicated Jan. 30, 1734-5.*

VI. *An Explication of the Experiment made in May 1735, as a farther Confirmation of what was said in a Paper given in Jan. 30, 1734-5, to account for the Appearance of the Horizontal Moon seeming larger than when higher, by the same.*

VII. *A Letter from Joseph Atwell, D. D. F. R. S. and Principal of Exeter-College, Oxford, to Dr. Mortimer, R. S. Secr. containing some Observations on a Man and Woman bit by Vipers.*

VIII. *An Account of some Electrical Experiments, intended to be communicated to the Royal Society by Mr. Stephen Gray, F. R. S. taken from his Mouth by Cromwell Mortimer, M. D. R. S. Secr. on February 14, 1735-6, being the Day before he died.*

IX. *Some Thoughts concerning the Sun and Moon when near the Horizon, appearing larger than when nearer the Zenith; being Part of a Letter from James Logan, Esq; to Sir Hans Sloane, Bart. President of the Royal Society, &c.*

ARTICLE

ARTICLE X.

*The following Books, printed lately in several Parts abroad, are imported by Francis Changuion, and to be had at his Shop, at Juvenal's-Head near Somersset-House in the Strand.*

1. **H**istoire Critique de Manichee & du Manicheisme, par M. de Bausobre 4to, Tom. 2d.
2. J. G. Heineccii Elementa juris Naturæ ac Gentium, 8vo.
3. L'Homme & le Sieclè, ou diverses Maximes & Sentences critiques & morales; par Mr. P. in 8vo.
4. Vetus & Regia via Hebraizandi, asserta contra Novam & Metaphysicam Hodiernam, ab Alb. Schultens, in 4to.
5. Essai de Physique, par Mr. Pierre van Musschenbrock, avec une nouvelle Description, de nouvelles Sortes de Machines pneumatiques, & un recueil d'Experiences, par Mr. J. V. M. traduit du Hollandois, par P. Massuit, 2 Vols. in 4to.
6. Histoire del 'Academie des Sciences, avec les Memoires de Mathematique & de Physique, pour l'Anne 1734. 2 Vols. in 12mo.
7. Commentarii Academiæ Scientiarum Imperialis Petropolitanæ, Tomus quintus, in 4to.
8. Botanosophiæ verioris brevis Sciagraphia in usum discipulorum adornata: accedit ob argumenti analogiam, epicrisis in Clar. Linnæi nupperime evulgatum Systema plantarum Sexuale, & huic Superstructam Methodum Botanicam; Auctore Jo. Sigesbeck, in 4to.
9. Lexicon Latino Belgicum novum a Pam. Pitisco. Nunc in hac tertia Editione a variis Mendis purgatum & plus quam Sex mille Vocabulis & Locutionibus ditatum, cura & Studio A. H. Westervovii, 2 Vol. in 4to.

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10. C. Plinii Panegyricus, cum notis variorum, curante Joan. Arnzeenio, qui & suas adnotationes adjecit, in 4to.

11. Le Legislatteur moderne, ou les Memoires du Chevalier de Meillcourt, par le Marquis d'Argens, in 12mo.

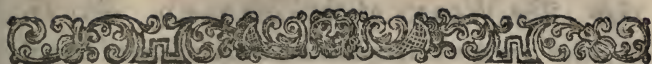
12. Labinii Sophistæ Epistolæ Gr. Lat. quas nunc primum maximam partem e variis codicibus, manu exaratis edidit, Latine convertit, & notis illustravit Joan. Christoph. Wolfius, in Folio.

13. Emm. Martinii Epistolarum Libri XII. accedunt Auctoris nondum defuncti vita, à Greg. Majansio conscripta: nec non præfatio P. Wesselingii, 2 Vol. in 4to.

14. Chronologie del' Historie Sainte et des Histories etrangeres qui la concernent depuis la Sortie del' Egypte jusqu'a la Captivite de Babylone par Alph. des Vignoles, 2 Vol. in 4to.

*N. B.* This Book being printed by Subscription, contains two Alphabets more than was at first computed; upon which Account the Bookseller at *Berlin* advanced the Price; though, notwithstanding so considerable a Number of additional Sheets, and other Embellishments of this Work, in regard to Print and Paper; the said Bookseller, in order to oblige the Publick, has now resolved to deliver his Books, to the Subscribers only, at the Price mentioned in the printed Proposals. They are delivered out at the said *F Changuion's* Shop; where all Sorts of Books in most Foreign Languages are sold.





THE  
HISTORY  
OF THE  
*WORKS of the LEARNED.*

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For MARCH, 1739.

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ARTICLE XI.

*Fourth Letter in Vindication of Mr. Pope,  
against Mr. de Croufaz.*

*To the Author of the History of the Works of  
the Learned.*

S I R,



IN a former Letter, I charged the *French* Translation of *the Essay on Man*, with now and then mistaking his Original; which Matter, as well because it has been one of the principal Causes of the Commentator's Impertinences, as to justify my Censure, I shall make the Subject of this Letter.

I have already dwelt so long on the *first Epistle*, that I shall take my Specimen of the Translator's Errors from the Introduction to the *second*. And

M

in

in order to give the Reader a clear Idea of them, I shall previously explain the Poet's Reasoning in that Introduction.

Mr. *Pope* had shewn, that the Ways of God are too high for our Contemplation ; from whence he concludes, that

“ The proper Study of Mankind is Man.

This *Conclusion* from the first Epistle, he methodically makes the Subject of his *Introduction* to the *second* ; which treats of Man's Nature. But here the impious Accusers of Providence would be apt to object, and say, — “ Admit we had run into  
 “ an extreme, while we pretended to censure or  
 “ penetrate the Designs of Providence ; a Mat-  
 “ ter indeed too high for us ; yet you have gone as  
 “ far into the Opposite, while you only send us to  
 “ the Knowledge of ourselves. You must banter  
 “ us when you talk of this as a *Study* ; for sure we  
 “ are intimately acquainted with our own Natures.” Thus, I say, would they be apt to object ; for there are no Sort of Men more over-run with *Pride*, as Mr. *Pope* has fully shewn in his first Epistle, especially that Kind of *Pride* which consists in a boasted Knowledge of human Nature. Hence we see the whole Argument of the late infidel Books against Religion, turns on a supposed Inconsistency between *it*, and what they pretend to say are the Dictates of human Nature. The Poet therefore, to convince them that this Study is not so easy a Task as they imagine, [from l. 2 to 19.] Describes the dark and feeble State of the human Understanding, with regard to the Knowledge of ourselves : And this is the *first* Argument for the Difficulty of this Study. He brings a *second* from Fact, and shews [from l. 18 to 31.] that neither the clearest Science, which results from the *Newtonian* Philosophy, nor the

the *most sublime* which is taught by the *Platonick*, will at all assist us in this Study; nay, what is more, that Religion itself, when it grows *Fanatical and Enthusiastick* will do as little: Tho' pure and sober Religion will best instruct us in Man's Nature, that Knowledge being of the very Essence of Religion, whose *Subject* is Man considered in all his Relations, and consequently whose *Object* is God.

To make this second Argument from Fact the more striking, he illustrates it, [from l. 30 to 43.] by the greatest Example that ever was in Science, the incomparable *Newton*, whom he represents as so much superior to *his own Species*, that the angelick Beings, when they saw him of late unfold all the Law of Nature, were in doubt whether they should not reckon him of *theirs*; just as Men, when they see the surprizing Instances of Sagacity in an Ape, are almost tempted to think he should be ranked amongst *Men*. Yet this *wondrous Creature*, who saw so far into the Works of Nature, could go no farther in *human* Knowledge, than the Generality of his Species; for which the Poet gives this very just Reason. — In all other Sciences, the Understanding is unchecked and uncontrolled by any opposite Principle; but in the Science of Man the Passions overturn as fast as Reason can build up.

- “ Alas, what Wonder! Man's superior Part  
 “ Uncheck'd may rise, and climb from Art to  
 Art;  
 “ But when his own great Work is but begun,  
 “ What Reason weaves, by Passion is undone.

This is a plain Account of the Poet's fine Reasoning in his Introduction. The whole of which his very elegant Translator has so unhappily mistaken, that of one of the most forceable and best



connected Arguments, he has made it one of the most obscure and inconsistent, which the willing Commentator could scarce [make worse, by his important and candid Remarks. — Thus beautifully does Mr. *Pope* describe Man's Weakness and Blindness, with regard to his own Being.

- “ — Plac'd on this Isthmus of a middle State,
- “ A Being darkly wise, and rudely great,
- “ With too much Knowledge for the Sceptick  
side,
- “ With too much weakness for the Stoic's Pride,
- “ He hangs between ; in doubt to act or rest,
- “ In doubt to deem himself a God or Beast ;
- “ In doubt his Mind or Body to prefer,
- “ Born but to die, and reasoning but to err.

But as he has given this Description of Man for the very contrary Purpose to which Scepticks employ such Kind of Paintings, namely, not to deter Men from, but to excite them to the Discovery of Truth ; he hath, with great Judgment, represented Man as doubting and wavering between the *right* and *wrong* Object ; from which State there are great Hopes to be relieved by a careful and circumspect Use of Reason. On the contrary, had he supposed Man so Blind as to be busied in chusing, or doubtful in his Choice, between two Objects *equally wrong*, the Case had appeared desperate, and all *Study* of Man had been effectually discouraged ; but his Translator not seeing into the Force and Beauty of this Conduct, has run into the very Absurdity I have here shewn Mr. *Pope* has so artfully avoided.

The Poet says,

- “ Man hangs between ; in doubt to ACT or REST.

Now

Now he tells us 'tis Man's Duty to *Act*, not to *Rest*, as the *Stoicks* thought; and to their Principle this latter Word alludes, he having just before mentioned that Sect, whose Virtue, as he says, is

- “ ——— fix'd as in a Frost;  
 “ Contracted all, retiring to the Breast:  
 “ But Strength of Mind is EXERCISE, not *Rest*.

But the Translator is not for mincing Matters,

- “ Seroit-il en naissant *au travail* condamne?  
 “ Aux douceurs du repos seroit-il destine!

According to him, Man doubts whether he be condemned to a slavish Toil and Labour, or destined to the Luxury of Repose, both which are extravagant Errors, and directly contradict Mr. Pope's whole Drift, which is to recommend the Study of Man. Mr. *de Crousaz* himself, had some Glimmering of the Absurdity of these two Lines: And because he shall not say, I allow him to have said nothing right throughout his whole Commentary; I will here transcribe his own Words. — “ Ce qui fait encore que les Antitheses frappent au lieu d' instruire, c'est qu'elles sont outrées. *L'Homme nait-il condamne au travail? Doit-il se permettre la mollesse et le repos? Quel sujet de decouragement ou de trouble, si l'on n'avoit de choix qu'entre deux partis si contraires? Mais nous ne naissons ni destines a un repos oisif, ni condamnes a un travail accablant & inhumain.* p. 138.

Again, Mr. Pope,

- “ In doubt to deem himself a God or Beast.

*i. e.* he doubts, as appears from the Line immediately following this, whether his Soul be *Mortal* or *Immortal*, one of which is the Truth, namely, its Immortality, as the Poet himself teaches, when he speaks of the Omnipresence of God.

“ Breathes in our *Soul*, informs our *mortal* Part.

The Translator, as we say, unconscious of the Poet’s Aim, rambles, as before :

“ Tantot de son esprit admirant l’ Excellence,  
 “ Il pense qu’il est Dieu, *qu’il en a la puissance* ;  
 “ Et tantot gemissant des besoins de son Corps,  
 “ Il croit que de la brute, il n’a que les *recours*.

Here his Head (turned to a sceptical View) was running on the different Extravagancies of *Alexander*, *Des Cartes*, and *Spinoza* ; sometimes, says he, Man thinks himself a real God, and sometimes again a mere Machine ; Things quite out of Mr. *Pope*’s Thoughts in this Place.

Again, the Poet in a beautiful Allusion to the Sentiments and Words of *Scripture*, breaks out into this just and moral Reflection upon *Man*’s Condition here.

“ Born but to die, and Reasoning but to err.

The Translator turns this fine and sober Thought into the most outrageous Scepticism.

“ Ce n’est que pour mourir, qu’il est né, qu’il respire  
 “ Et tout sa raison n’est presque qu’un delire.

And



And so makes Mr. *Pope* directly contradict himself, where he says,

“ With too much Knowledge for the sceptick Side.

Strange that the Translator could not see the Difference between that weak State of Reason, in which Error mixes itself, with all its true Conclusions concerning Man's Nature, and an *abstract Quality*, which we vainly call Reason, but which, he tells us, is indeed scarce any Thing else but Madness.

But Mistakes, like Misfortunes, seldom come single; and for the same Reason, because they influence one another. — For the Translator, having mistaken both the *Nature* and *End* of the Description of the Weakness of human Nature, imagined the Poet's *second* Argument of the Difficulty of the Study of Man from Fact, which shews that the *clearest* and *sublimest* Science is no Assistance to it, nor Religion itself, when it grows *Fanatical* and *Enthusiastick*: He imagined, I say, that this fine Argument was an Illustration only of the foregoing Description, in which Instances were given of the several *Extravagancies in false Science*, of weak and blind Reason. Whereas the Poet's Design was just the contrary; it was to shew the prodigious Force and Vigour of the human Mind, in Studies that did not relate to itself; and yet that all that Force could not assist it in this Enquiry.

But there was another Reason why the Translator could not see this; he had mistaken, as we say, the foregoing Description of the Weakness of the human Mind, to relate to its Weakness, with regard to *all Truth*; whereas the Poet meant it only with regard to the Knowledge of Man's Nature; so he seems to have thought, that if Mr. *Pope* was

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to be understood as speaking *here* of real and great Progress in Science, it would contradict what had been said in the Description; and therefore he turns it to imaginary Hypotheses.

I.

Mr. Pope—

- “ Go wondrous Creature! mount where Science  
guides,  
“ Go measure Earth, weigh Air, and state the  
Tides,  
“ Shew by what Laws the wand’ring Planets  
stray,  
“ Correct old Time, and teach the Sun his Way.

II.

- “ Go soar with *Plato* to th’ Empyrean Sphere,  
“ To the first Good, first Perfect, and first Fair.

III.

- “ Or tread the mazy Round his Followers trod,  
“ And quitting Sense call imitating God.  
“ Go teach eternal Wisdom how to rule,  
“ Then drop into thyself, and be a Fool.

Mr. Pope says, *Go wondrous Creature*; and he never uses random Expressions. The Reason of his giving Man this Epithet here is this. — Man, who, as he says, in another Place, is *little less than Angel* in his Faculties of Science, is yet miserably blind in the Knowledge of himself; so strange a Contrariety therefore, well intitles him to the Name of *wondrous Creature*. But the Translator not apprehending the Poet’s Thought, imagined he gave the Epithet ironically, and so translates it.

“ Va

“ Va sublime Mortel, fier de ton Excellence,  
 “ *Ne crois rien d' impossible a ton Intelligence.*

Mr. Pope. —

“ ——— Mount where Science guides,  
 “ Go measure Earth, weigh Air, and state the  
     Tides,  
 “ Shew by what Laws the wand'ring Planets  
     stray. —

This is a Description of the *real* Advances in Science, such as the *Newtonian*. And the very Introduction to it, — *Mount where Science guides*, shews it to be so.

But the Translator, carried away with a Notion that it was an Illustration of the foregoing Description, turns the Whole to *vain, false, imaginary* Science, such as that of *Des Cartes*: And to add the greater Ridicule to it, introduces the Philosopher, with Compass in Hand, measuring the Universe.

“ Le Compas a la main mesure l' universe ;  
 “ Regle a ton gre le flux & le reflux des mers ;  
 “ *Fixe le poids de l' air, & commande aux*  
     *planetes;*  
 “ *Determine le cours de leurs marches secretes.*

*Regulate*, says he, according to your own Will, the Flux and Reflux of the Sea; and this did *Des Cartes*: But it was a *Newton* that stated the Tides. It is the pretended Philosopher that fixes the Weight of the Air; but the real Philosopher that weighs Air. It was *Des Cartes* that commanded the Planets, and determined them to roll according to his own good Pleasure; but it was *Newton*, who

“ *Shew'd by what Laws the wand'ring Planets stray.*



And when the Translator comes to the third Instance, which is that of false Religion, he introduces it thus,

“ Et joignant !a folie a la temerite.

Which shews how ill he understood Mr. *Pope's* Instances of the *Natural Philosophy* of *Newton*, and the *Metaphysick Philosophy* of *Plato*. And yet all the Justice, the Force, and Sublimity of the Poet's Reasoning, consists in a right Apprehension of them.

Mr. *Pope*. —

“ Go teach eternal Wisdom how to rule,  
“ Then drop into thyself, and be a Fool.

These two Lines have only tended to keep the Translator in his Error ; for he took the *first* to be a *Recapitulation* of all that had been said from l. 18. Whereas it with the *second* is a Conclusion from it, to this Effect, “ Go now vain Man, elated with  
“ thy Acquirements in *real* Science, and *imagina-*  
“ *ry* Intimacy with God : Go and run into all the  
“ Extravagancies I have exposed in the first E-  
“ pistle, where thou pretendedst to teach Provi-  
“ dence how to govern ; then drop into the Ob-  
“ scurities of thy own Nature, and confess thy  
“ Ignorance and Folly.”

Mr. *Pope* then confirms and illustrates this Reasoning by one of the greatest Examples that ever was.

“ Superior Beings, when of late they saw  
“ A mortal Man unfold all Nature's Law,  
“ Admir'd such Wisdom in an earthly Shape,  
“ And shew'd a *Newton* as we shew an Ape.  
“ Could

“ Could he whose Rules the whirling Comet  
bind,

“ Describe or fix one Movement of the Mind ?

In these Lines he speaks to this Effect. — “ To  
“ make you fully sensible of the Difficulty of the  
“ Study of Man, I shall instance in the great *New-*  
“ *ton* himself; whom, when superior Beings not  
“ long since saw unfold the whole Law Nature,  
“ they were so struck with his prodigious Science,  
“ that they were in doubt, whether they should  
“ not reckon him one of their own Species ; just  
“ as Men, when they see the surprizing Instances  
“ of Sagacity in an Ape, are almost tempted to  
“ think it should be reckoned in their Number :  
“ And yet this wondrous Man could go no farther  
“ in the Knowledge of his own Nature, than the  
“ Generality of his Species.”

Thus stands the Argument, in which the Poet  
has paid a higher Compliment to the great *Newton*,  
as well as a more ingenious, than any of his most  
zealous Sectators ever pretended to do.

Yet the Translator, now quite in the dark, by  
Mistake heaped upon Mistake, imagined the Po-  
et's Design was to depreciate *Newton's* Knowledge,  
and humble the Pride of his Followers : On which  
Account, he has play'd at cross Purposes with his  
Original.

“ Des celestes Esprits la vive Intelligence

“ Regarde avec pitie notre foible Science ;

“ *Newton*, le grand *Newton*, que nos admirons  
tous,

“ Est peut-etre pour eux, ce qu'un Singe est pour  
nous.

“ The heavenly Spirits, whose Understanding  
“ is so far superior to ours, look down with Pity  
“ on

“ on the Weakness of human Science ; *Newton*,  
 “ the great *Newton*, whom we so much admire,  
 “ is perhaps in no higher Esteem with them than  
 “ an Ape is with us.”

But it is not their *Pity* but their *Admiration* that is the Question here ; and it was for no slight Cause that they admired ; it was to see a mortal Man unfold the whole Law of Nature ; which, by the Way, might have shewn the Translator, that the Poet was speaking of real Science in the foregoing Paragraph. Nor was it Mr. *Pope*'s Intention to bring in any of the Ape's Qualities, but its Sagacity into the Comparison, as now every one may see.

But this Mistake seems to have led both the Translator and Commentator into a much worse, into a strange Imagination that Mr. *Pope* has here reflected upon Sir *Isaac Newton*'s moral Character ; which the virtuous Poet was as far from doing, as the religious Philosopher was from deserving.

After Mr. *Pope* had shewn, by this illustrious Instance, that a great Genius might make prodigious Advances in the Knowledge of Nature, and at the same Time remain very ignorant of his own, he gives a Reason for it : — In all other Sciences the Understanding has no opposite Principle to cloud and bias it, but in the Knowledge of Man, the Passions obscure as fast as Reason clears up.

“ Could he whose Rules the whirling Comet bind,  
 “ Describe, or fix one Movement of the Mind ?  
 “ Who saw the Stars here rise, and there descend,  
 “ Explain his own Beginning, or his End ?  
 “ Alas what Wonder ! Man's superior Part  
 “ Uncheck'd may rise, and climb from Art to  
 Art ;

“ But when his own great Work is but begun,  
 “ What Reason weaves by Passion is undone.

Here



Here we see, at the *fifth* Line, the Poet turns from *Newton*, and speaks of Man and his Nature in general. Yet the Translator seems to apply all that follows to that Philosopher, which, as we say, gives Birth to a wrong Imagination.

- “ Toi qui jusques aux cieux oses porter ta vue,  
 “ Qui crois en concevoir & l’ordre & l’étendue,  
 “ Toi qui veux dans leur cours, leur prescrire la loi,  
 “ Scais-tu régler ton cœur, scais-tu regner sur toi?  
 “ Ton esprit qui sur tout vainement se fatigue,  
 “ Avide de sçavoir, ne connoit point de digue;  
 “ De quoi par ses travaux s’est-il rendu certain?  
 “ Peut-il te decouvrir ton principe & ta fin.

In a Word, the elegant Translator has mistaken the whole Turn of the Argument, in this Introduction, from first to last; and thereby quite obscured the strong and well-connected Reasoning of his Original: But should I take notice of all the Calumnies and Impertinences into which this hath led the Commentator, I should quite tire the Reader’s Patience: It shall suffice to transcribe his Remarks on these last Lines of the Translator,—

- “ It is not to be disputed, but that whatever Pro-  
 “ gress a great Genius has made in Science, he de-  
 “ serves rather Censure than Applause, if he has  
 “ spent that Time in barren Speculations, curious  
 “ indeed, but of little Use, which he should have  
 “ employ’d to know himself, *his Beginning and*  
 “ *his End*, and how to regulate his Conduct; and  
 “ if, instead of that Candour and Humanity, and  
 “ Desire to oblige, Virtues so becoming our  
 “ Nature, he be over-run with Ambition, Envy,  
 “ and a Rage of Preheminence, whose Violence  
 “ and Rancour are attended with the most scanda-  
 “ lous Effects, of which there are too many In-  
 “ stances;

“stances ; Vices which Mr. *Newton* liv’d and  
 “died an entire Stranger to \*.”

It would be hard to say whether the Translator or Commentator have here rambled farthest from their Author’s Meaning ; but the vile Insinuations in the Remark are all the Commentator’s own ; and I have here transcribed it to expose the malignant Motive he appears to have had in writing against the *Essay on Man*.

In Conclusion, never were poor Men so miserably bit ; the poetical Translator could not imagine that so great a Poet would pique himself upon close Reasoning ; and the fastidious Philosopher, of Course, concluded that a Man of so much Wit could hardly reason well ; so neither gave that necessary Attention to the Poet’s System that was fitting. A System logically close, tho’ wrote in Verse, and compleat tho’ studiously concise : This second Epistle particularly, (to which the Reasoning explained above is an Introduction) containing the truest, clearest, and consequently the best Account of the Origin, Use, and End of the Passions, that is, in my humble Opinion, any where to be met with. Thus have I endeavoured to set the Merits of the Cause between Mr. *Pope* and his Critick in a fair Light. The Reader may now judge for himself. I have given a Specimen of Mr. *de Crousaz*’s Reasoning, and I have given a Specimen of Mr. *Pope*’s. And to do them both Justice, I have taken notice of the Mistakes of the Translator, by which the one hath been much misled, and the other much misrepresented.

I am, &c.

## ARTICLE XII.

*A Compleat System of Opticks in four Books, viz. a Popular, a Mathematical, a Mechanical, and a Philosophical Treatise. To which are added, Remarks on the whole. By Robert Smith, L. L. D. Professor of Astronomy and Experimental Philosophy at Cambridge, and Master of Mechanicks to his Majesty. Cambridge, Printed for the Author, and sold there by Cornelius Crownfield, and at London by Stephen Austen, at the Angel and Bible in St. Paul's Church-Yard, and Robert Dodsley, at Tully's-Head in Pall-Mall. 1738. Quarto. The Opticks employ 455 Pages, with 63 Plates; the Author's Remarks on the whole Work 171, with 20 Plates; and the Preface, Index, &c. 25.*

BESIDES the Fruits of his own Genius and Industry, Dr. Smith has enrich'd this Work with the Experiments and Discoveries of the greatest Masters of the Science, who wrote before him, and by the Theories and Remarks of some of the most ingenious Virtuosi now living. In brief, it is well nigh qualified to bear the pompous Title of A Library of Opticians. Our Author made use of the Labours of the Dead, as well as the friendly Assistance of his learned Cotemporaries, not for the Sake of his Readers only, but also for his own; having, as he tells his honourable Patron, † “when he came  
 “to execute his Plan, found, that in undertaking it  
 “he had attended too little to the good old Rule,  
 “*Quid valeant humeri*, and projected a Design  
 “much too large for the Health and Leisure he  
 “had to prosecute it.” This modest Distrust of

† The Right Honourable Edward Walpole, Esq;



himself has turned very much to the Advantage of the Publick, by producing a System the most comprehensive and instructing that has ever appeared upon this noble Subject.

The first of the four Books, or the popular Treatise, (to follow the Account our Author has himself given us in his Preface) tho' partly intended as an Introduction to the rest, is chiefly designed for the Use of those who would know something of Opticks, but want the preparatory Learning that is necessary for a thorough Acquaintance with that Science. With this View he has there avoided all Geometrical Demonstrations, and instead thereof has substituted that more loose and entertaining Sort of Proof that may be drawn from Experiment only ; and the Experiments he has contrived for that End, are not only easy to be understood, but may be tried with very little Trouble or *Apparatus*. By this Means, with a moderate Application, considerable Attainments may be made in this delightful Branch of Knowledge, which the Doctor has explained in such a Manner, as he hopes may be easy to all, and yet not tedious to more skilful Readers, who may find therein something not unworthy their Notice. But further, this popular Treatise well understood, will be, as he adds, abundantly sufficient to conduct the above-mentioned Readers through many curious Pieces contained in the Remarks, and even through the whole third and fourth Books ; especially if their Heads be a little turned towards mechanical Matters, and be furnished with some of the first and easiest Principles of Astronomy.

This Books consists of eight Chapters. In the first the Properties of Light are display'd, and the Laws of its Refraction and Reflection are delivered. In the second are shewn the several Effects of its Refraction and Reflection by Glasses,  
either

either concave, convex, plain, or prismatick: The fundamental Principles and Theory of Catoptricks and Dioptricks are here exhibited, illustrated, and exemplified in a great Variety of Cases. The third Chapter describes the Construction, and assigns the general Dimensions of the human Eye; the Modus of Vision is explained, and the Affections of that wonderful Organ are distinctly specified. In the fourth Chapter our Author has considered Vision with refracting and reflecting Glasses, both single and combined, accounting for the Phenomena of the several Sorts of Microscopes and Telescopes, into the Composition of which they enter. The Subject of the fifth Chapter is very curious, *Concerning our Ideas acquired by Sight*. The former Part of it is a Transcript from the Philosophical Transactions, No. 402, in which is Mr. *Chiselden's* Account of the Sentiments and Behaviour of a young Gentleman, whom he had brought to Sight, which he had never till then enjoyed, by Couching. Nothing could be a properer Introduction to the Doctrine of this Chapter, which includes many fine Speculations and Theorems relating to the Modus of Vision. The sixth Chapter, *Concerning the Origin and Cause of Colours*, comprises very many of Sir *Isaac Newton's* Observations and Experiments, whereby he investigated and proved one of the noblest Discoveries that ever was made, and of which he was most eminently the Inventor. The seventh and eighth (which are the two last) Chapters of this Book, are likewise in a great Measure borrowed from the *Opticks* of that prodigious Genius; setting forth *The Cause of Refraction, Reflection, Inflection, and Emission of Light*; and of *The Transparency, Opacity, and Colours of Bodies*.

The four first Chapters of the second Book (which is the Mathematical Treatise) contain the Geometrical Elements of the whole Work, demon-

strated, Dr. *Smith* says, in a short and easy Manner. The nine subsequent Chapters of it comprehend a great Variety of Problematical Propositions. Those of the fourth Chapter are for *determining the apparent Distance, Magnitude, Situation, Degree of Distinctness and Brightness, greatest Angle of Vision and visible Area, of an Object seen by Rays successively reflected from any Number of plane or spherical Surfaces; or successively refracted through any Number of Lenses of any Sort, or through any Number of different Mediums, whose Surfaces are plane or spherical: With an Application to Telescopes and Microscopes.* Those of the sixth Chapter are for *determining the Aberrations of Rays, from the Geometrical Focus, caused by their unequal Refrangibility, and also by the Sphericalness of the Figure of reflecting and refracting Surfaces.* The Propositions of the seventh Chapter are subservient to the Solution of this Problem: *A refracting or reflecting Telescope being given, whose Aperture and Eye-Glass are adjusted by Experience, to determine the Length, Aperture and Eye-glass of another Telescope, through which another Object shall appear as bright and distinct as the given one, and magnified as much as shall be required.* The eighth Chapter contains general Properties of Focuses and Images, belonging to the Eye and to any Number of Mediums; with general Constructions, shewing the Variations of the apparent Distance of an Object, and of the real Distance of its last Image, from the Eye, caused by a direct Motion of the Eye, Object, or Mediums. The Propositions of the ninth Chapter are for the Determination of Focuses of Rays falling with any Degrees of Obliquity upon any Number of reflecting and refracting Surfaces of any Sort, and also of the Properties of Causticks. The tenth and eleventh Chapters are altogether employed in the Solution of divers Meteorological Appearances; as the Rainbow, Corona's, and



and *Parbelia*, commonly called *Halo's* and *Mock-Suns*.

In the Beginning of the tenth Chapter our Author premises such Mathematical Principles as are necessary for an exact Computation of the apparent Diameters and Breadths of Rainbows, and then subjoins Sir *Isaac Newton's* entire Explication of the Colours of the Bows, and the Manner in which they are formed; taking the Liberty here and there of making a few Additions to it, for the Sake of such Readers as may not be so skilful as those to whom that great Man generally wrote. In the eleventh Chapter the Doctor has translated *Hugenius's* Dissertation on the two last of the fore-mentioned *Phenomena*. That noble Writer did not carry on this Dissertation so far as he originally intended. He designed to demonstrate the more difficult Parts of his Subject at the Conclusion; but leaving this undone, and the Editors of his posthumous Works supplying the Defect but in a few Words, our Author has done the same more at large in an Appendix to this Chapter, which comprises also such Observations as are referred to in the Dissertation, and a Demonstration of the Construction of the Tables therein used, and of some other Mathematical Propositions relating thereto. The twelfth Chapter is employed in *determining the apparent Shapes, Positions, Magnitudes, and Distances of large Objects, seen by Rays that fall upon reflecting or refracting Surfaces, perpendicularly, almost perpendicularly, and with any Degrees of Obliquity*. In the last Chapter *The Aberrations of Rays* is resumed and carried further, in order to discover the Limits of the Perfection of reflecting and refracting Microscopes.

In the third Book, which is the *Mechanical Treatise*, besides some curious Collections belonging to the Art of grinding Glasses, drawn up and communicated by the late Honourable *Samuel Moly-*

*neux*, Esq; our Author has given a full Description of a complete Set of Optical and Astronomical Instruments, according to the latest and best Improvements; together with particular Explanations of their several Uses, when applied to the Purposes of Astronomy, Geography, Navigation, Leveling, and other beneficial Arts. Mr. *Molyneux's* Collections, which fill up the first Chapter of this Part of the Work, are extracted from Mr. *Huygens* and other Writers. I had, myself, some little Acquaintance with Mr. *Molyneux* when he was a very young Man, and know he had even then a mighty Taste for Mechanicks, and for no Branch of them more than that which is the Subject of this Chapter. And Dr. *Smith* tells us, That out of his great Regard for the Improvement of Astronomy, by perfecting the Methods of making Telescopes, both by Refraction and Reflection, he did not only collect and consider what had been written and practised by others, but also made several new Experiments of his own contriving, after he had procured a most complete Apparatus of all Sorts of Instruments for that Purpose. The Papers here published were left by him imperfect. He was, after he had wrote what we here see of them, appointed a Lord Commissioner of the Admiralty, which engaged him so far in the publick Affairs, that he had no Leisure to pursue the Intention of them. Then it was he gave them to Dr. *Smith*, inviting him to make use of his House and Instruments, in order to finish what his Employment in the Business of the State would not permit him to proceed in. But his Death quickly following, deprived the Doctor of that Opportunity, and a most worthy Friend. Having therefore seen nothing of the Practice of grinding Glasses, he durst not venture, he tells us, to add any Thing of his own relating to it; but has supplied from Mr. *Huy-*

*gens* what Mr. *Molyneux* had not compleated. As our Author is so cautious of deceiving his Readers, by offering any Thing himself on those Heads with which he is unacquainted; so for their better Instruction, he every where takes care, that nothing material in the Works of those from whom he borrows shall pass unobserved: Of this we have an Example in the Case before us, for Mr. *Huygens's* Treatise being esteemed the best of any yet extant on the Subject, he has bestowed it upon them entirely. If in his Translation thereof he has any where mistaken the Meaning of the Original, he depends upon their Excuse, not only in Return for the Benevolence of his Intentions, but in Consideration of the Difficulty of the Point, and that it was a posthumous Work, written originally in *Dutch*, and turned into *Latin* by another Hand. To distinguish Mr. *Molyneux's* Papers from those of Mr. *Huygens*, he has affix'd their Names in the Margin to the Beginning of their respective Pieces.

What our Author employs these two illustrious Virtuosi to instruct us in, is, the Art of forming and polishing the Tools for the working of Optick Glasses; how to judge of the Glass; the various Methods of working it; and how to give Glasses the last and finest Polish: Under which Heads we meet with many Particulars that may furnish a curious Entertainment for Gentlemen, but which appear utterly insignificant in the Eyes of common Artificers, who despise such an *Embarrass* of Apparatus, and cannot submit to such tedious unnecessary Processes.

In the second Chapter we have *The Manner of casting, grinding, and polishing Metals for reflecting Telescopes, begun by the Honourable Samuel Molyneux, Esq; and continued by John Hadley, Esq; Vice-President of the Royal Society.*



The three first Sections of this Chapter serve as an Historical Preface to the practical Part of it. In them we have an Account of the Invention of Telescopes, of their first Application to Astronomical Purposes, and their greatest Improvement by the reflecting Construction, wholly owing to Sir *Isaac Newton*, and brought to the present Perfection by the Sagacity and Industry of Mr. *Hadley*, and the Reverend Mr. *James Bradley* Professor of Astronomy in *Oxford*, aided by the Ingenuity and Care of three Operators our Author has named; to whom I may add a fourth, Mr. *James Mann*, a very good Artist in that Way, living at the Sign of their famous Inventor's Head in *Ludgate-Street*.

The Remainder of this Chapter is entirely practical, prescribing several Compositions of Metals for the Specula of Reflecting Telescopes; containing Directions for casting, grinding, and polishing them, with a Method of making the Tools on which they are to be wrought; together with Rules for finding the Radius of the Sphere of the Metal, examining its Figure, and correcting its Irregularities.

The Sequel of this Book is, for the most Part, employed in describing the Mechanism, and pointing out the Uses of divers curious Instruments, for telescopical, microscopical, and astronomical Observations. Our Author's Account of the Mural Arch in the Royal Observatory at *Greenwich*, takes up the seventh Chapter entirely; as that of Sir *Isaac Newton's* Reflecting Telescope, made by the Honourable *Samuel Molyneux* Esq; and presented by him to his Majesty *John V.* King of *Portugal*, does almost the whole of the eleventh. That most ingenious and accurate Mechanick Mr. *George Graham's* astronomical Sector has a Chapter deservedly bestowed upon it; and so has Mr. *John Had-*

*Hadley's* new reflecting Instrument for taking Angles at Sea.

The eighteenth Chapter, which exhibits the Construction of various Microscopes, together with some Microscopical Observations, affords a fine Entertainment for the Virtuosi: It is extracted chiefly from the Philosophical Transactions. Those Sections of it which give us an Idea of Mr. *Leewenboek's* Microscopes, are the learned and judicious Mr. *Folkes's*. I shall transcribe one of them, in Vindication of that famous *Dutch* Philosopher, who has been censured as guilty of much Vanity, and of imposing upon the World, by boasting of Discoveries he had never made. The Ground of this Accusation is, that others with the best Instruments, and the utmost Diligence and Attention, could never perceive some Things which he pretends to have seen. But to enervate this Imputation, Mr. *Folkes* remarks, “ That a Piece of  
 “ Skill in which that nice Inspector particularly  
 “ excelled, was that of preparing his Objects in  
 “ the best Manner to be viewed by the Micro-  
 “ scope; and of this any one will be satisfied, who  
 “ shall apply himself to the Examination of some  
 “ of the same Objects as do yet remain before the  
 “ Glasses; at least, I have myself, says Mr. *Folkes*,  
 “ found so much difficulty in this Particular, as to  
 “ observe a very sensible Difference between the  
 “ Appearances of the same Object, when applied  
 “ by myself, and when prepared by Mr. *Leewenboek*,  
 “ though viewed with Glasses of the  
 “ very same Goodness. This may be a Caution  
 “ to us, that we do not rashly condemn any of  
 “ this Gentleman's Observations, though even  
 “ with his own Glasses we should not be able to  
 “ verify them ourselves. We are under great  
 “ Disadvantages for want of the Experience he  
 “ had; and he has himself put us in mind, that

“ those who are the best skilled in the Use of  
 “ Magnifying Glasses, may be misled, if they  
 “ give too sudden a Judgment upon what they see,  
 “ or ’till they have been assured by repeated Expe-  
 “ riments; but we have seen so many, and those  
 “ of his most surprising Discoveries so perfectly  
 “ confirmed, by great Numbers of the most curi-  
 “ ous and judicious Observers, that there surely  
 “ can be no reason to distrust his Accuracy in those  
 “ others which have not yet been so frequently or  
 “ carefully examined.” I know not whether the  
 Form of Mr. *Leeuwenhoek*’s Eye was not some  
 Advantage to his Microscopical Observations : It  
 was the most gibbous and protuberant I recollect  
 to have ever taken Notice of : When I saw  
 him he was an old Man, but appeared then to be of  
 a most hale Constitution. That was in the  
 Year 1722.

I come now to the fourth Part of this Work,  
 which our Author styles a Philosophical Treatise ;  
 containing *the History of the Telescopical Discoveries*  
*in the Heavens*. Those which have been made in  
 the Sun appear first. Spots were seen in that Lu-  
 minary by *Galileo*, in the Year 1610. These were  
 Phenomena of which the World had not the least  
 Knowledge ’till that Moment, and the Observa-  
 tion of them by that sagacious *Italian*, opened, as  
 I may say, a new Field in the ætherial Regions ;  
 the Cultivation of which has vastly enriched Philo-  
 sophy. When by Means of his Telescope, he had  
 acquainted himself with the Sun’s Surface, he di-  
 rected his Views to those of the Planets. *Venus* en-  
 gaged his earliest Attention ; and he soon verified  
 the Prediction of *Copernicus*, who, in answer to  
 the Objection of the *Ptolemaicks*, that if his Sys-  
 tem were true, the Phases of that Star would resemble  
 those of the Moon, had assured them that some  
 time or other, such a Similitude would be found  
 out



out: For in a Letter, written from *Florence* in 1611, to *William de Medici*, the Duke of *Tuscany*'s Ambassador then residing at *Prague*, he desires that Minister to let *Kepler* † know that he had been an Eye Witness of it. This Epistle is extant in the Preface to *Kepler*'s *Dioptricks*: Our Author has given us a Translation of it into *English*.

*Galileo*'s Telescope, he tells us, scarce magnified enough to discover the like Phases of *Mercury*, whose excessive Brightness was another Impediment. However, from such Discoveries as he was able to make in this and the other Planets, he soon composed the very first (and still the best, as being the shortest and plainest) Demonstration of the true System of the Universe; which, as *Dr. Smith* adds, had 'till then been always dubious and disputed; followed indeed by the best Judges, but for no other Reason than that it afforded more simple and easy Solutions of Phænomena, than could be deduced from *Ptolomy*'s Hypothesis.

The Detail of *Galileo*'s planetary and lunar Observations, in which our Author is very copious, is a great and most delightful Part of this Treatise, of which there is hardly a single Paragraph that does not comprehend some noble Idea. But besides the Labours of the *Medicean* Philosopher, the Reader here reaps the Benefit of *Cassini*'s, *Scheiner*'s, *Hevelius*'s, *Mr. De la Hire*'s, *Dr. Halley*'s, *Blanchini*'s, and others, which *Dr. Smith* has collected from the Memoirs of the Royal Academy of Sciences, our Philosophical Transactions, &c. In these we see the Method of observing the Course of the Spots on the Sun, and thereby investigating the periodical Times of its Revolution on its *Axis*.

† He was then first Mathematician to the Emperor *Rudolphus II*.

We have likewise an Account of the Discoveries of the Transits of *Venus* and *Mercury* across the Sun; as also of Spots in the Disk of *Venus*, with many of the Observations of Signior *Blanchini* and *M. Cassini* thereupon, the different Conclusions drawn from them, by those two Astronomers, and their Reconciliation by the younger *Cassini*. The Faces of the Moon and of *Mars* are here moreover exactly described, as they have been surveyed by *Galileo*, *Ricciolus*, *De la Hire*, *Hook*, *Cassini*, *Maraldi*, &c. We have besides, the History of the gradual Discovery of *Jupiter's* Satellites by *Galileo*, and of his Belts and Spots by *Fontana*, *Zupus*, and *Bertolus*; with a Display of a great Variety of Phænomena relating to his Satellites, and *Roemer's* Rule for calculating the Velocity of Light by their Immersions and Emersions.

*Saturn* is the most wonderful of all the Planets. *Galileo* was the first who discovered any thing extraordinary in him. We have in the sixth Chapter an ample Account of his, *Hugenius's*, *Mr. Pound's*, *Mr. Hadley's*, and others Observations on his Ring and Satellites; with a Computation of the periodical Times and Distances of the latter, as likewise of the Proportions of the mean Distances of the Earth and Planets from the Sun, and of the Proportions of their real Diameters; collected from a Comparison of the Proportions of their Distances, with the Proportions of their apparent Diameters measured by a Micrometer.

In the seventh Chapter, that comprehends the Discoveries in the fixed Stars, the noblest Curiosity is, *The History of the Methods which have been practised for determining their annual Parallax*. This finishes the Work, considered as a System of Opticks, and is followed by the Author's Remarks upon the whole Performance. He tells us, " To shorten the Way to the principal Conclusions there-

“ therein, he forbore to mention many Things not  
 “ unworthy of Notice ; but being not necessary to  
 “ the Train of Reasoning, for greater Perspicuity  
 “ he chose to separate them from it ; and to put  
 “ them together under the Title of Remarks, to  
 “ be perused or passed by at the Pleasure of the  
 “ Reader.” What follows may give us an Idea of  
 them.

In those upon the first, second, third, fourth, and fifth Chapters of the first Book, we have an Account of the Discovery of the Laws according to which Light is refracted ; many curious Observations concerning the Eye and Manner of Vision, including an elaborate Inquiry into the Author and Time of the Invention of Optick Glasses ; Experiments for judging of the Proportion of the Moon's Light to that of the Sun, and of the Light of the full Moon to that we receive from her, when she is, with respect to us, but partly illuminated ; the History of refracting and reflecting Telescopes, and Telescopic Observations, comprising many Passages concerning that Prodigy of Knowledge, for his Time, *Roger Bacon* ; a Description of the *Gregorian* reflecting Telescope, with several Problems relating thereto ; divers useful Notices referring to Microscopes ; and *Dr. Jurin's* Solution of a Question proposed by the elder *Mr. Molyneux*, *Whether a Man born Blind, and who had learned to distinguish a Globe and Sphere by feeling, would, upon being made to see, be able to judge which was the one, and which was the other, by Sight ?*

We have here likewise, the same ingenious Gentleman's Observations upon the Association of Ideas, and his Discourse upon Squinting ; a remarkable Instance of double Vision, communicated by *Martin Folkes Esq* ; with the Opinions of *Dr. Briggs*, *Sir Isaac Newton*, and *Dechales*, as to the Cause of it in general. This last is succeeded by an ingenious Dissertation, founded on divers plain



plain and easy Experiments, upon apparent Distance of Objects; where we find the Solution of a famous Difficulty relating thereto, by which Dr. *Barrow* was extremely puzzled, and which he was no way able to account for. We are indebted to Dr. *Smith* for what occurs upon this Head; it is one of those Things that may be more especially ascribed to him in this Work. I only mention it here, but it will be considered as it deserves, when, in a subsequent Article, I lay before the Reader a Specimen of those Improvements on the Subject of this Treatise, wherewith this learned Gentleman has, on his own Part, enriched it. This Dissertation is followed by a Variety of Propositions and Cases concerning the Appearances of Objects, in reflecting or through refracting Glasses, which serve to illustrate and prove the Theory of it.

We have next, Dr. *Jurin's* and our Author's Remarks upon Fallacies in Vision, and then Mr. *Folkes's* Observations on the conchoidal Figure of the Sky; as also some Considerations, I suppose Dr. *Smith's*, relating to the different apparent Magnitudes of the Horizontal Moon at several Times, and other meteorological Deceptions of the Sight; together with a popular Explanation of the Refraction of Rays through the Atmosphere, and of the principal Phænomena thence resulting.

The Remarks on the sixth Chapter are mostly borrowed from Sir *Isaac Newton's* Opticks. They are a Transcript of his Methods for determining the constant Ratio of the Refraction of the Rays of Light both in Fluids and Solids; together with the Recital of an Experiment to the same Purpose, by Order of our Royal Society, extracted from *Hauksbee's Physico-mechanical Experiments*; and a Query of Dr. *Smith's*, *Whether Heat alone may not alter the Air's refractive Power?* Which he proposes a Way of deciding.

In the Remarks upon the seventh Chapter, which is the last of the popular Treatise, our Author has considered Mr. *Leibnitz's* Theory of Refraction, as having been received with greater Approbation than almost any other. The Principle of it is, that *Light proceeds from the radiating Point to the Point to be enlightned, that way, which is of all the most easy.* But this the Doctor evinces to be contrary to Fact, and shews that Mr. *Leibnitz's* pretended Demonstration thereof is insufficient.

The Addenda to the first, second, third, and fourth Chapters of the second Book of this System, containing the Geometrical Elements of Opticks, include the Geometrical Constructions for finding the Focus of reflected Rays, of those refracted through a Sphere or Lens, through a single Surface, and through any two Surfaces; as also an accurate Determination of Images by Reflections from a Spherical Surface, and by Refractions; with two general Algebraick Theorems comprehending the Sum of these Elements. A considerable Part of those that refer to the fifth Chapter, is the late most ingenious Mr. *Cotes's* clear and elegant Demonstration of a noble and beautiful Problem, *viz. To find the apparent Magnitude, Situation, apparent Place and Degree of Distinctness with which an Object is seen through any Number of Glasses of any Sort, at any Distances from each other, and from the Eye and Object.* This, as Dr. *Smith* tells us, was the last Invention of that great Mathematician, just before his Death, at the Age of 32: Upon which Occasion Sir *Isaac Newton* said, *If Mr. COTES had lived we might have known something.* Mr. *Huygens* has demonstrated a good many Cases of this general Theorem in eleven distinct Propositions of his *Dioptricks*; which is more, the Doctor says, than he has found in any other Author. But, as he adds, notwithstanding his great Invention and Accuracy in Geometry, he has generally

nerally embarrassed his Readers with so many formal Compositions and Resolutions of Ratio's, that they cannot have a better Idea of the Excellency of Mr. *Cotes's* Theorem, than by comparing it with those of this other great Geometer.

The Remarks on the sixth Chapter are very short. They assign the Density of Rays in the Focus both of a Speculum and a Lens; and the Proportion thereof to that of the Rays incident on either.

Those on the seventh Chapter begin with our Author's Acknowledgment of a Mistake, with regard to a Table of the magnifying Powers of refracting Telescopes, in Article 364 of his Opticks, which he took from *Huygens's* Dioptricks, and is not exact. Dr. *Smith* supposed that Table to have been calculated by Mr. *Huygens* himself, on whose Judgment and Accuracy he might very safely depend; but it seems, as he has since found, it was the Performance of the Editors of that posthumous Work, who have not allowed those Instruments so great a magnifying Power as Mr. *Huygens* himself intended, or as the best Object-Glasses now made will admit of.

We have next a Transcript from the *Philosophical Transactions*, No 378. containing an Account of the great Excellency and admirable Performances of Mr. *Hadley's* reflecting Telescope, with our Author's Note on the superior Perfection of an Object-Metal wrought by Mr. *Hauksbee*, the magnifying Power of which was scarce inferior to that made Use of by Mr. *Hadley*, tho' their focal Distances were very unequal. The Doctor afterwards recites an Experiment made by Mr. *Folkes* and Dr. *Jurin*, together with Mr. *Hauksbee*, whereby the magnifying Power of that Artificer's Telescope, with the abovesaid Metal, was found to be very  
nearly



nearly as 226 to 1. He adds some Observations of his own, for the further Explanation of this Process; and subjoins to them an easy and certain Method of examining the Goodness of several Kinds of Telescopes. All this is followed by an Extract of a Letter to the Doctor from Mr. *Mac Laurin*, Professor of the Mathematicks at *Edinburgh*, informing him of Mr. *Short*'s great Improvement of reflecting Telescopes in that City, and having made some with Glass Speculums, quicksilvered on the Convex Side. This Method, Dr. *Smith* tells us, was first recommended by Sir *Isaac Newton*, and has been executed by Mr. *Short*, as he thinks, with great Success. But in the fourth Paragraph of this Extract it appears, that Mr. *Short* himself was so little satisfied with his Performances in this Way, that after he had with infinite Pains brought six of them to bear, out of several that he had finished, and thrown by the rest as good for nothing, he declined proceeding any further upon that Scheme, and applied himself wholly to the improving of Telescopes with Metal Speculums, in which I believe no Artist has excelled him. I know an ingenious Operator, in this Town, who was set upon the Glass Project by a very able Virtuoso; but after some fruitless Efforts threw it by as impracticable, as indeed the Master he served his Apprentiship with alawys predicted he would find it.

The Addenda to the ninth Chapter, which exhibited *Determinations of the Focus of Rays very obliquely reflected, or refracted at any Number of Surfaces, and of Causticks*, open with the History of that Subject. The Sequel consists of a Theorem of Sir *Isaac Newton* relating thereto, with our Author's Demonstration of it; a Remark of Sir *Isaac* for exactly assigning the Focus of a solid Pencil of oblique Rays; and some Problems touching the  
same

190 *The WORKS of the LEARNED.* Art. 12.  
same Matter, borrowed from the Optical Lectures  
of Dr. Barrow.

The Remarks on the eleventh Chapter, concerning *Corona's* and *Parhelia*, are very brief. Those on the twelfth, respecting *the apparent Shapes of Objects seen by reflected or refracted Rays*, are more copious, and comprehend a very curious Theory, branched out in a Variety of Propositions and Cases; and confirmed by Experiments. Our Author takes notice, that Sir *Isaac Newton* has not any where touched upon this Topick of *apparent Shapes*, and *Huygens* has only given us this one Observation upon a particular Case of it. “ That  
“ the apparent Curvity of strait Lines often seen  
“ about the Margin of a Lens, is extremely difficult to be reduced to Geometry.” Which upon a Trial Dr. *Smith* found so true, that he tells us, he should scarce have pursued the Speculation, (as he has here done) but through a Desire of having the most rigorous Test of the Validity and Extent of the Principle he has all along followed in the Explication of it. He after this sets down the Manner in which it has been considered by Dr. *Barrow*; but this is so far from being to our Author's Satisfaction, that he plainly affirms, that the Principle that Writer proceeds on, † has no Foundation either in Reason or Experience; and that the Theory built thereon, must therefore fall with it.

The Additions to the thirteenth Chapter, which are very considerable, refer only to the last Paragraph of it. They contain *a theoretical and practical Description of a newly invented double reflecting Microscope*. This is comprised under six Propositions, with divers dependant Corollaries and Lem-

† Recited at Length in the 212th Paragraph of these Remarks, p. 34.

mas, which are followed by an ample Solution of this Problem, *To compose a Telescope of Mr. Gregorie's or Cassegrain's Form, which being of a given length, shall have a given Angle of Vision, and shew Objects with a given Degree of Brightness and Distinctness, and magnified as much as these given Conditions can permit.* To this are annexed, as Examples of the Solution, the Dimensions of Mr. Short's best Telescope of Mr. Gregorie's Form, to serve as a Model for calculating others of any given Lengths; also Tables of the Dimensions and magnifying Powers of some Telescopes of Mr. Gregorie's and Mr. Cassegrain's Construction; and others that give the Positions and focal Distances of the two Eye Glasses, together with the Place and Semidiameter of the Hole in the Plate that limits the visible Area and magnified Angle of Vision to nineteen Degrees, as in Mr. Short's Telescope.

Soon after our Author had invented the above-mentioned Microscope, he had the Pleasure, he tells us, in looking over Sir Isaac Newton's and Mr. Gregorie's Letters, just at that Time published, to find its Form answered more perfectly to Sir Isaac Newton's Thoughts upon the Improvement of Microscopick Instruments, than any other Construction yet extant. But however this be, and how good an Opinion soever the Doctor may have of this ingenious Contrivance of his, the Operators in Opticks say nothing of its superior Excellency, nor does there seem to be the least Probability of its growing into Use, or gaining any Preference above the refracting Microscopes.

The Remarks on the third Book of this Work are, correspondent with the Title of it, of a mechanical Nature. They begin with a Direction how to clean a tarnished Speculum. In the Course of them, we have, among other Things, Dr. Jurin's Experiments to find how much brighter an



Object appears to both Eyes than to one alone ; and a Resolution of the Inquiry, Whether an Object seen with both Eyes, appears any larger than when seen by one only ? From several Trials that were made for the Determination of this last Point, Dr. *Jurin* concludes, “ That an Object “ does not appear larger to both Eyes than to “ one, unless by Reason of some particular Circumstances.” †

† Such as those mentioned by our Author, *Art.* 976 of the System, and *Art.* 244, 245, 520, of the Remarks. In *Art.* 976 Dr. *Smith* takes Notice of a remarkable Appearance in the Binocular Telescope described in that Chapter. “ In the Focuses, says he, of the two Telescopes, there are two equal Rings as usual, which terminate the Pictures of the Objects there formed, and of Consequence the visible Area of the Objects themselves. These equal Rings, by Reason of the equal Eye Glasses, appear equal and equally remote, when seen separately by each Eye, the other being shut ; but when seen united by both Eyes, they appear much larger and remoter too ; and the Objects seen through them do also appear larger, though circumscribed by the united Rings in the same Places as when seen separately.”

In 244 and 245 of the Remarks, Dr. *Smith* recites an Observation of *Leonardo da Vinci*, “ That a Painting, though conducted with the greatest Art, and finished to the last Perfection, both with regard to its Contours, its Lights, its Shadows and its Colours, can never shew a Relievo equal to that of the natural Objects ; unless these be viewed at a Distance, and with a single Eye.” Our Author sets down *Leonardo's* Demonstration of this, and offers a Reason why the thing must be as it is here stated. “ An Object seen with both Eyes becomes, as it were, transparent, according to the usual Definition of a transparent Body, namely that which hides nothing beyond it. But this cannot happen when an Object, whose Breadth is bigger than that of the Pupil, is viewed by a single Eye. The Truth of this Observation is therefore evident ; because a painted Figure intercepts all the Space behind its apparent Place ; so as to preclude the Eyes from the Sight of every Part of the imaginary Ground behind it.”

“ Hence we have one Help to distinguish the Place of a near Object more accurately with both Eyes than with  
“ one ;

The

The Dr. proceeds to set down, and to account for, some surprizing Phænomena in double Vision ; and our Author ends the Remarks with a *Comparison of different Ways of illuminating Microscopical Objects, Pictures in a Magick Lanthorn, &c. and of the burning Powers of Glasses and Speculums.*

I have now done with this Work, considered as a System of Opticks, compiled from the Writings and epistolary or oral Communications of the greatest Masters and best Judges of the Subject ; in which Light it appears with no little Merit, notwithstanding some Inaccuracies and Errors, which our Author, not suspecting them in those he transcribed, may have suffered to escape him uncorrected, or which he may be charged with himself. In the next Month I shall give an Account of those Particulars that are more peculiarly the Doctor's in these Volumes ; and intend in a third Article, to present the Reader with an Idea of Dr. *Furin's* curious Essay upon distinct and indistinct Vision, which is annexed to the latter of them.

“ one ; in as much as we see it more detached from other Objects beyond it, and more of its own Surface, especially if it be roundish. And therefore supposing we judged of its Distance by nothing else but by its apparent Magnitude, our Judgments must be somewhat different with one Eye and with both ; for this other Reason also, that with both Eyes we see Objects much clearer and stronger as well as larger.” These last Words of our Author seem not to agree with those of Dr. *Furin*, which occasioned these Quotations: Dr. *Smith* says absolutely, *That with both Eyes we see Objects much larger than with one* ; Dr. *Furin* above says, *It is so only in some particular Circumstances.*

Art. 520. is a Case relating to this Problem, *To determine the apparent Shape, Magnitude, and Place of an Object seen with both Eyes in a spherical Speculum.* It cannot be understood without the Diagrams there referred to.

## ARTICLE XIII.

*A Tour thro' the whole Island of Great-Britain, divided into Circuits or Journies. Giving a particular and entertaining Account of whatever is curious, and worth Observation; viz. I. A Description of the principal Cities and Towns, their Situation, Government, and Commerce. II. The Customs, Manners, Exercises, Diversions, and Employment of the People. III. The Produce and Improvement of the Lands, the Trade and Manufactures, IV. The Sea-Ports and Fortifications, the Course of Rivers, and the Inland Navigation. V. The Publick-Edifices, Seats, and Palaces of the Nobility and Gentry. Interspersed with useful Observations. Particularly fitted for the Perusal of such as desire to travel over the Island. By a Gentleman. The Second Edition; with very great Additions, Improvements, and Corrections, which bring it down to the Beginning of the Year 1738. London: Printed for J. Osborn, S. Birt, D. Browne. A. Miller, T. Cogan, J. Whiston, and J. Robinson, 1739. Three Volumes. Duodecimo. Pages 360, 374, 360. Besides a Preface, and Indexes to the several Volumes.*

**A**LTHO' this Work is in the Title of it called the second Edition, yet the Alterations, Additions, Corrections, and Improvements thereof, as there set forth, are so considerable, that it may, in a Manner, be looked upon as a new one. "As  
" it is, to use the first Editor's Words, a Descrip-  
" tion



“ tion of the most flourishing and opulent Coun-  
 “ try in the World, so there is a flowing Variety  
 “ of Materials ; all the Particulars are fruitful of  
 “ instructing and diverting Objects. If Novelty  
 “ pleases, here is the present State of the Country  
 “ described, the Advances, as well in Culture as  
 “ in Commerce, the Increase of People, and Em-  
 “ ployment for them : Also here we have an  
 “ Account of the vast Enlargement of Cities and  
 “ Towns, the many new Seats and Dwellings of  
 “ the Nobility and Gentry, and of the great In-  
 “ crement of Wealth, in many eminent Particu-  
 “ lars.

“ If the Reader has a Relish for Antiquity,  
 “ tho’ the looking back into remote Things is  
 “ studiously avoided, yet it is not wholly omitted,  
 “ nor any useful Observations neglected. But  
 “ yet, as they principally regard the present State  
 “ of Things, so, as near as can be, they are adap-  
 “ ted to the present Taste of the Times : The Si-  
 “ tuation of Things is given not *altogether* as they  
 “ *have been*, but *principally* as *they are* ; the Im-  
 “ provements in the Soil, the Product of the  
 “ Earth, the Labour of the Poor, in Manufactures,  
 “ in Merchandizes, and in Navigation, which  
 “ are all very considerable, respect the Season  
 “ that now is, not the Generations that are  
 “ past.”

The Preparations for this Work, as we are told  
 by its original Author, were suitable to his earnest  
 Concern for its Usefulness. “ Seventeen very  
 “ large Circuits, or Journeys, were taken  
 “ through divers Parts separately, and three ge-  
 “ neral Tours over almost the whole *English* Part  
 “ of the Island ; in all which his Care was to trea-  
 “ sure up just Remarks upon Places and Things ;  
 “ so that he is very little in Debt, as he says, to

“ other Men’s Labours, and relates scarcely any  
 “ Thing which he has not been an Eye-Witness  
 “ of himself.”

Besides these several Journeys in *England*, he resided some Time, as he tells us, in *Scotland*, and  
 “ travelled critically over a great Part of it. He  
 “ viewed the North of *England*, and the Southern  
 “ Parts of *Scotland*, five times over ; of which he  
 “ informs the Reader, that he may know what  
 “ Reason he has to be satisfied with the Authority  
 “ of what he here delivers, and be assured the  
 “ Accounts he peruses are not the Produce of a  
 “ cursory Survey, or raised on the borrowed Lights  
 “ of other Observers.”

The Gentleman I have been quoting died some Time ago. He did not live to see this second Edition of his Book undertaken ; but the Proprietors were resolved the Publick should have no Occasion to regret the Loss of its first Compiler ; and it may be affirmed, the present Editors have sent it out of their Hands with greater Advantages than it would in all Probability have appeared with, had he survived and had the ordering of this Impression. I have not Room to particularize their Improvements : However, besides observing in general, that they have omitted many Things in the original Work that were merely temporary, to make room for Additions of far more Consequence ; and corrected the Style and Diction of it, in numerous Instances ; I must briefly mention, “ That  
 “ they have taken especial Notice of the improved State of the several Towns and Villages  
 “ about *London*, and of many of the noble Edifices with which that Neighbourhood abounds.  
 “ The great Metropolis itself is likewise intirely  
 “ new treated, both as to Matter and Method ;  
 “ and perhaps the Account they have given of  
 “ that glorious Capital may be said to be the best,  
 “ that

“ that has hitherto been drawn up in so small a Com-  
 “ pass. That of *Oxford*, with its Colleges, new  
 “ Buildings, Benefactions, &c. is also wrote a-  
 “ new; as her Sister University is likewise in Vol.  
 “ I. which was so slightly touched upon in the  
 “ former Edition, that there can be no Compari-  
 “ son between the one and the other. *Bath*, with  
 “ its present great Improvements, is also newly  
 “ designed; and the Diversions there, and the  
 “ Manners of the Inhabitants touched upon. The  
 “ same may be said of *Bristol*, *Liverpool*, and other  
 “ flourishing Cities and Towns, of late greatly  
 “ increased in Bulk, Inhabitants, Commerce and  
 “ Splendor. The Palaces and rural Seats of our  
 “ *British* Nobility have not been neglected, as  
 “ *Althorpe*, *Belvoir*, *Boughton*, *Burleigh on the*  
 “ *Hill*, *Burleigh House*, *Kimbolton*, *Woburne*, and  
 “ *Blenheim*: The Magnificence and Beauties of  
 “ them are display’d, as far as the Limits of the  
 “ Performance would admit; and to the Account  
 “ of the last is added the noble historical Inscripti-  
 “ on, that does so much Honour to the Memory  
 “ of the renowned *John Duke of Marlborough*.”

With reference to the third Volume of this Work,  
 which is taken up principally with a Description of  
*Scotland*, it shall suffice to say, “ That the E-  
 “ ditors have spared no Pains or Cost to render  
 “ it as complete as possible, by embellishing it  
 “ with the most accurate Accounts of the modern  
 “ Improvements and Decorations of that Part of  
 “ our Island.” In short, they have, throughout  
 the Whole, occasionally interspersed such Observati-  
 ons, Reflections, and Relations, as may afford  
 the Readers a great deal of Entertainment as well  
 as Instruction.



## A R T I C L E XIV.

*A Practical Treatise of painful Distempers, with some effectual Methods of curing them, exemplified in a great Variety of suitable Histories. By Theophilus Lobb, M. D. and Fellow of the Royal Society. London: Printed for James Buckland, at the Buck, in Pater-noster-Row. 1739. Octavo. Pages 320, besides some Appendages.*

ALL natural and moral Evil is, I think, reducible to Pain; and whoever invents any Thing whereby that may be removed or alleviated, is a Benefactor to Mankind. The Diseases described in this Volume are some of the bitterest Maladies of Life; wherein the unhappy Sufferers cry out impatiently for Ease, and for which they think hardly any Thing too dear a Purchase, while under the excruciating Paroxysms. How exquisite are the Torments we endure by the Disorders to which the Head and Bowels are liable; as well as by the Gout, the Rheumatism, the Stone, the Gravel, &c. and of what inexpressible Worth is every Thing that softens the Agonies they occasion? I cannot therefore but think we are highly obliged to our Author, for communicating the Prescriptions, that in the Course of his Practice he found efficacious in such Cases.

This Book may be of great Use in Families, even altho' Persons should be cautious of taking or ordering the Medicines they find here, without the Direction of some experienced Physician; the Judgment of such a one being, as Dr. Lobb rightly observes, requisite to direct the Ingredients and Application of Remedies in every Distemper attended with Danger. “ An *Alteration*, as he adds,  
“ in

“ in the component Parts of a *Medicine*, or in the  
 “ Proportions of them, or in the Quantity of it  
 “ for a Dose, or in the Time of taking it, being  
 “ often necessary for the same Patient, and under  
 “ the same Distemper at different Seasons; and  
 “ much more so for Persons of different Sexes, Ages,  
 “ Constitutions, and under different *Complications*  
 “ of SYMPTOMS.” This Method, of consulting  
 some of the Faculty, should certainly be  
 followed wherever it can; but where it cannot,  
 this Piece may yet be of vast Service to People of  
 Capacity and Attention, who may not be within  
 the Reach of a skilful Practitioner, or whose Circumstances  
 are below the Attendance of such a one; for by carefully perusing  
 the Cases therein related, they may tolerably judge of the  
 Conformity of their own with any of them, and where they find an  
 entire or near Resemblance, may very probably reap the  
 same Benefit by the Compositions here specified, as those  
 happily did to whom they were administered by our Author.  
 But these Sheets may be of some Advantage even to  
 Gentlemen of the Profession, who are to be improved by one  
 another’s Experience, as well as by their own; and I doubt  
 not but the worthy Writer was mindful of their Interest in the  
 Publication of them.

He has, throughout the whole Performance, as he tells us,  
 studied as much Brevity as the Variety of the Subjects treated  
 of would admit. He has purposely avoided taking Notice of  
 the Opinions of learned Authors, concerning the Distempers  
 he has handled; both because such Quotations would have  
 swelled the Bulk and Price of his Book, and been also  
 beside his Intention therein, which is only to communicate  
 his own Sentiments, and the Principles whereon his Methods  
 of Practice are grounded: Methods which, he says, the divine  
 Blessing has crowned with a most happy Series of  
 Success.

He

He has endeavoured, as he adds, to inculcate clear and just Notions of the real State of Things in human Bodies under several painful Diseases; and likewise of those Particulars, that are to be intended and pursued in order to remove them; and has shewed by what Ways and Sorts of Medicines the Cure of them may be accomplished.

In describing the Distempers of the Persons, whose Cases he has related, and the Variations of their Symptoms, he has done it, as much as he could, in their Words and Phrases, that his Reader might form his Notion thereof, not from his Narrative of what he thought to be the Case, but from the Accounts which were given him, and which are the Foundation of his Judgment of each Person's Disorder; and on this Score he hopes some Expressions in the Histories, that may seem odd and improper, will be excused.

The Maladies he has considered are, I. Those of the **HEAD**. II. Those of the **THORAX**. III. Those of the **ABDOMEN**. IV. Those of the **LIMBS**.

Those under the first Class, of which he exhibits both the Histories and Cures, are the *Head-Ach*; the *Tooth-Ach*; the Pains of the *Gums*, *Jaws*, and *Face*; the *Quinsy*; the Pain of the *Eyes*; the Pain of the *Ears*. Those of the second Class are, The *Palpitation* of the *Heart*, the Pain of the *Breast*, or anterior Part of the *Thorax*; the Pain of the *Sides* above the *Diaphragm*; the Pain of the *Back* above the *Diaphragm*; the Pain of the *Shoulders*. The Cases, in which he prescribes, belonging to the third Class are, the *Heart-burn*; the Pains of the *Stomach* and *Bowels*, of divers Kinds, and produced by different Causes, which he distinctly specifies; the *Stone*; *Suppression* of *Urine*; the *Strangury*; *After-Pains*; the *Tenesmus*; the *Piles*. The Fourth Class includes the *Cramp*; the *Rheumatism*;



*tism*; the Gout, or Pains in the Joints, in the Hips, in the Knees, and in the Feet.

What our Author delivers upon these Heads takes up seventeen of the twenty Chapter, into which this Treatise is divided. The first and second are of a general theoretical Nature. The first, after a brief Description of the painful Distempers that are the Subjects of this Piece, contains an Enquiry into the Structure and Œconomy of the Nerves. The second comprehends an Account of the several Ways whereby Pain may be produced, and of the diagnostick Signs of the general Causes of painful Distempers, and likewise of the general curative Indications. The twentieth (which is the last) Chapter includes a Summary of the Theory of painful Distempers, with some Aphorisms deduced from the preceding Histories.

I shall here subjoin a few Extracts from the Beginning of this Work, which may entertain a curious Reader, altho' he has little Acquaintance with Anatomy.

After a general Definition and Distribution of the Nerves belonging to a human Body, our Author tells us in the tenth Section of the first Chapter, that in a NERVE we are to consider the Parts containing, and the Parts contained. 1<sup>st</sup>, "The  
 " Parts containing are tubulous Productions of  
 " the *dura* and *pia Mater*, and are, as to their  
 " Form, exceedingly minute and concave Cylin-  
 " ders, which he calls *nervous Tubuli*; because  
 " they are really Tubes, and appertain to the  
 " Nerves, which are universally acknowledged  
 " to be inclosed in them. 2<sup>dly</sup>, The Parts con-  
 " tained, that are *Medulla*-like, white, long, smooth,  
 " and, to our Feeling, soft Substances, (extend-  
 " ing the whole Length of their including mem-  
 " branous *Tubuli*) and a peculiar Fluid; a Fluid  
 " *sui generis*, continually secreted by the *Cerebrum*  
 and

“ and *Cerebellum*, and propell’d into the nervous  
 “ *Tubuli*.

“ Whether the white Substances contained in  
 “ the nervous *Tubuli* be Collections of smooth, so-  
 “ lid, spherical Bodies of the utmost Minuteness,  
 “ or a Substance continually secreted and propel-  
 “ led into their proper *Tubuli* from the Brain, and  
 “ *Cerebellum*, may perhaps be questioned; but it is  
 “ certain, that altho’ the white Substances contain-  
 “ ed in the nervous *Tubuli* should be Collections of  
 “ solid spherical Bodies, yet a Fluid is continually  
 “ secreted and propelled into the nervous *Tubuli*,  
 “ and pervades the *Interstitia* of those Spheres.—  
 “ This Liquid may therefore very properly be  
 “ called *Succus Nervosus*, or the nervous Fluid.”

Dr. *Lobb* declines inquiring into all the Uses of this, or whether it be that whereby all the Parts of the Body are nourished, and their Wastes repaired; such a Disquisition being foreign to his Subject: But he mentions some Propositions that may here very fitly come in, and which may assist us in framing proper Ideas of the painful Diseases, which so frequently afflict us. They are here recited.

“ Prop. 1. *All Nerves terminate in the Super-*  
 “ *ficies of some or other Part of the Body.*

“ Prop. 2. *All the Nerves ending in the external*  
 “ *Superficies of the Body, are covered with a thin*  
 “ *Membrane, called Epidermis, or Cuticula; which*  
 “ serves to defend them from external Injuries, to  
 “ be a Medium between them and the Objects  
 “ felt; and to prevent that Efflux and Waste of  
 “ the nervous, as well as of other, Fluids, which  
 “ might happen if there was no such Covering.

“ Prop. 3. *All the Nerves terminating in the in-*  
 “ *ternal Superficies of the Mouth, Oesophagus, Sto-*  
 “ *mach, Intestines, and indeed of every other Part*  
 “ *of the Body, have likewise their Extremities co-*  
 “ *vered*

“ *vered with a thin Membrane ; which serves the*  
 “ *like Purposes as the Epidermis, Prop. 2.*

“ Prop. 4. *Either there is a wonderful and my-*  
 “ *sterious Dividing, and Subdividing, and Branching*  
 “ *out of the Nerves towards their Endings ; or the*  
 “ *Nerves at their Endings are wonderfully expanded.*  
 “ One of these must be true, since no Puncture  
 “ can be made with the finest Needle, in the Su-  
 “ perficies of any Part of the Body, without wound-  
 “ ing a Nerve, and exciting Pain ; and since on-  
 “ ly forty small Pair or Bundles of Nerves render  
 “ every Part of the Body capable of feeling, and  
 “ of suffering Pain.

Prop. 5. *With the Nerves in every Part under*  
 “ *both the outward and inward Superficies of the*  
 “ *Body, there is a Contexture of sanguine and lym-*  
 “ *phatick Arteries and Veins.*

“ Prop. 6. *In every Part of the Superficies of the*  
 “ *Body, under the Epidermis, and under the inter-*  
 “ *nal covering Membrane, are Vasa Inhalantia, with*  
 “ *open Orifices to receive and convey ab Extra what-*  
 “ *ever is minute enough to enter and pass through*  
 “ *them inwards. By Means of which various*  
 “ *Humours may be repelled from both Superficies*  
 “ *into the Blood.*

Prop. 7. *All the Sensations of Seeing, Hearing,*  
 “ *Smelling, Tasting, and Feeling, Pleasing or Pain-*  
 “ *ful, are performed by Means of the Nerves. Or*  
 “ *thus ; The Nerves are the Instruments or Or-*  
 “ *gans of every Sensation : But how Sensation is*  
 “ *performed, whether by Impression from the*  
 “ *Object perceived, on the Medulla-like Sub-*  
 “ *stances contained in the nervous Tubuli, or on*  
 “ *the nervous Fluid, which pervades the Intersti-*  
 “ *tia of those Substances, or on the Extremities*  
 “ *of those Tubuli, or by Impression on them joint-*  
 “ *ly, cannot be determined ; but it must be by*  
 “ *one or other, or by all these Ways jointly.*

Prop.



“ *Pro. 8. Every Sensation seems to be performed*  
 “ *by the sensible Object, some how or other acting on*  
 “ *the Extremities of the Nerves, not commonly on*  
 “ *the Sides of the nervous Tubuli. Thus it seems*  
 “ *to be as to the Perceptions we have by seeing,*  
 “ *hearing, smelling, and tasting; the Objects*  
 “ *seen act on the Extremities or Endings of the*  
 “ *optick Nerves; the Sounds heard, impress the*  
 “ *Extremities of the auditory Nerves; the Efflu-*  
 “ *via of the Objects smelled, strike against the*  
 “ *Extremities of the olfactory Nerves; the Things*  
 “ *tasted, impress the Endings of the gusta-*  
 “ *tory Nerves: And thus Objects felt make their*  
 “ *Impressions on the Extremities of those Nerves*  
 “ *by which we feel.*

“ *Prop. 9. There is something similar in all the*  
 “ *Nerves; and we have Reason to think there is*  
 “ *something different in Nerves, which serve dif-*  
 “ *ferent Sensations. How else comes it to pass,*  
 “ *that we do not taste by the same Nerves by*  
 “ *which we feel?*

“ *Prop. 10. The nervous Tubuli may be either*  
 “ *too humid and lax, or too dry and rigid, as well*  
 “ *as other Vessels and Membranes of the Body. The*  
 “ *Reasons of this Proposition are obvious to those*  
 “ *who understand the Animal Œconomy.*

“ *Prop. 11. The Succus Nervosus, or nervous*  
 “ *Fluid, is capable of manifold Variations. It may*  
 “ *be varied in its Quantity, and become too much*  
 “ *or too little; it may likewise admit of many*  
 “ *Alterations in its Quality; it may become*  
 “ *thicker or thinner in its Consistence than it ought*  
 “ *to be; and it may, from divers Causes to us un-*  
 “ *known, derive very different other Qualities,*  
 “ *as well as the other secreted Fluids. The Basis*  
 “ *of all the animal Secretions is pure Water; and*  
 “ *the Difference, that is in the different Fluids*  
 “ *secreted, arises from the different Modifications,*  
 “ *Sizes,*

“ Sizes, and Combinations of the Particles mixed  
 “ with the Water of the different Secretions; and  
 “ we may easily apprehend, that Changes may  
 “ happen not only in the Combination of those  
 “ Particles, but in the Particles themselves: Their  
 “ Figure and Size may be altered; a Sphere may  
 “ be divided into two Semispheres, or into more  
 “ Parts, that some of them shall become acrid,  
 “ or sharp-pointed, in a Manner similar to what  
 “ often happens in breaking a smooth, round  
 “ Flint into many Pieces; and if the nervous *Tu-*  
 “ *buli* were a thousand Times smaller than they  
 “ are, we may as easily conceive saline, and other  
 “ acrid Particles minute enough to enter, and pass  
 “ thro’ them.

“ Prop. 12, *In the Coats of the sanguine Arteries,*  
 “ with [the other Vessels which compose them,  
 “ *there is a Contexture of Nerves, whose Extremities*  
 “ *expand, and spread over the Superficies of those*  
 “ *Arteries.*

“ Prop. 13. *The sanguine Arteries are capable of*  
 “ *being made the Seat of Pain.* For wherever there  
 “ are Extremities of Nerves, there Pain may be  
 “ produced.”

In the second Chapter, where our Author in-  
 quires into the different Ways in which Pain may  
 be excited, he offers some Reasons for rejecting  
 that commonly assigned, *viz.* the *stretching* some  
 Nerve beyond its natural easy Tension; and tells  
 us, after a close and impartial Consideration of the  
 Matter, it appears to him, that the general, prox-  
 imate Causes of Pain are, 1. Too great a *Pressure*  
 against the Extremities of the Nerves affected.  
 Or, 2. The *immediate Contact* of any acrid Parti-  
 cles with the Extremities of any of the Nerves, by  
 which we feel.

The first of these Particulars will be evident, the Doctor says, if we consider, “ how certainly  
 “ we can produce Pain by pinching any Part of  
 “ the Body; since, in that Action, it is the pres-  
 “ sing the Extremities of the Nerves which is the  
 “ Cause of the Pain. The Pain also which follows  
 “ upon laying too great a Weight on any particu-  
 “ lar Part of the Body, and those Pains which are  
 “ produced by striking any Part of the Body with  
 “ a Rod, or Stick, are further Proofs of this  
 “ Point. The Actions of pinching and striking  
 “ any Part of the Body make a violent Pressure  
 “ against the Extremities of the Nerves in such a  
 “ Part of the Body, but make no Elongati-  
 “ on of the Nerves affected. — It is certain that  
 “ the most gentle Pressure of any acrid Matter  
 “ against the Extremities of the Nerves made na-  
 “ ked, will excite most exquisite Pains; and tho’  
 “ the *Epidermis*, and the other covering Mem-  
 “ brane, *viz.* that of the inner *Superficies*, secure  
 “ the Nerves from suffering Pain by any gentle  
 “ Pressure on the Outside of such Membrane; yet  
 “ it is easy to conceive how any violent Pressure  
 “ against the Extremities of the Nerves may ex-  
 “ cite Pain, notwithstanding their natural Cover-  
 “ ing, which is very thin.”

There are various *internal Causes*, which may occasion the too great Pressure against the Extremities of the Nerves, from whence the Doctor deduces all painful Sensations. I shall just mention those which he lays down, and enlarges on. They are, I. A VISCID HUMOUR in the Blood, or Particles too bulky to pass with due Facility thro’ the capillary sanguine Arteries. II. A CONSTRICTION of the Coats of some of the capillary sanguine Arteries, such as may produce the like Effect, by lessening the Diameter of those minute Vessels, and hindering the Blood from passing into the Veins so fast as it comes down from the larger Arteries.

III. The



III. The PRESSURE of some adjacent increasing Tumour. IV. ELASTICK AIR, or *Wind*.

By *Elastick Air* the Doctor means “ Particles of Air at Liberty, or in a State capable of exerting their elastick Forces, to distinguish it from Air that is not in such a State: For the Air that constitutes the greatest Part of the human *Calculus*, and the Air in Wood, and in most other solid Bodies, (while its Particles are closely combined, and united with the other Parts of those Bodies) is not capable of exerting its Elasticity, — and therefore, by Way of Distinction, may be called unelastick *Air*.” —

Now, that elastick Air may produce painful Pressures against the Extremities of the Nerves, we may, he tells us, justly infer from the State of Things in *flatulent Cholicks*. “ In those Diseases, the elastick Air, in Proportion to its Quantity, and its elastick Force, distends the affected Intestine, and presses against all the Membranes, Vessels, Nerves, and Fibres, which compose it.”

The Evidence of what the Doctor advances, concerning the second general and proximate Cause of Pain, viz. The *immediate Contact* of any *acrid* sharp-pointed Particles with the Extremities of the Nerves, appears, he says, if we consider, “ That by passing the Point of a Needle, or Lancet, or the *Spicula* of Stinging Nettles thro’ the *Epidermis*, and bringing them to a Contact with the Extremities of the Nerves, we may excite exquisite Pain. The Pain which follows upon the Application of blistering Plaisters, is a Fact which also proves the same. For as soon as the acrid Particles of those Plaisters pass thro’ the *Epidermis*, and come to a close Contact with the Extremities of the Nerves, painful Sensations arise.”

That acrid Particles may by the Force of *internal Causes*, be brought to an immediate Contact with the Extremities of the Nerves, our Author evinces by several Considerations, and shews the several Means of their being so. From what he has said upon this Subject, he thinks it appears pretty manifestly, “ That the common Causes of Pain are very different from what has been generally assigned. Indeed, (as he adds) if Pain was produced only by *too great Stretching* of the Nerves, the Method of Cure would consist only in removing that which produced such a Stretching of them, and in contracting them to their natural Lengths. It has been shewn by Experiments, that the Nerves have no *contractile* Force, or innate Power to contract themselves, as the Arteries, Veins, and other animal Vessels have ; and likewise that they cannot be extended as other animal Vessels may ; that if a Nerve is pulled with great Force, it will snap and break, like a Hair, but but not be encreased in its Length : And it has not been proved to be a Fact, that any internal Causes can stretch the Nerves at all, much less occasion such frequent, and such continued Stretchings of many of them, as would be necessary to the Production of so many, so frequent, and so continued Pains as afflict many human Bodies. But that *Pressure* against the Extremities of the Nerves, or the immediate Contact of acrid Particles therewith, will produce Pain, has been sufficiently proved by what is afore said.”

There is one thing more, which, the Doctor says, may with some Probability be regarded as another Cause of Pain, and that is, *acrid Particles* secreted by the Brain with the *juccus Nervosus*, and evacuated by the nervous *Tubuli* ; which for a while adhering to the Extremities of the Nerves,

excite painful Sensations. After offering his Reasons for this Opinion, the Doctor says, “ It deserves Inquiry, whether some of the *Pains* we call *Nervous*, are not produced in this Manner.”

In the Close of this Chapter he directs the Application of the Principles he has been establishing, for finding out the Origin of painful Distempers, and rightly inferring the *curative Indications*, and the proper Method of managing the Patients for their Recovery.

I will not swell this Article with any Specimen of the *Historical* Part of this Treatise, tho’ it be undoubtedly the most valuable, and that to which all I have been reciting is only preliminary. But from what has been already said, the Reader will sufficiently discern the Usefulness of the Book, which is the whole Purpose of my Account of it : I shall finish that therefore, with only naming the Aphorisms, which the worthy Author deduces from the Cases he has related, and with the Illustration of which he ends this Performance. They are,

I. *That the painful Distempers, he has considered, may happily be cured without Bleeding and lessening the Quantity of the vital Fluid.*

II. *That most of the common painful Distempers may likewise be cured without Purging.* He specifies the Circumstances wherein Purging is improper and hurtful ; and adds,

III. *That most of the common painful Distempers may be cured without Laudanum, or other Opiates ; consequently that Sort of Medicines is not necessary for the Cure of them.*

I may adjoin to these a IVth Aphorism, tho’ our Author has not delivered it under that Title ; viz,

*That notwithstanding the most frequent internal antecedent Causes of painful Distempers are either viscid Humours or acrid Particles in the Blood, and that all acrid Particles existing in the Blood, or*



210 *The WORKS of the LEARNED. Art. 14.*  
*excreted from it, are of an alkaline Nature; yet acid Medicines are not therefore the only proper Remedies for the Cure of them; tho' it may be alledged, they attenuate the Blood, and so are adapted to destroy any viscid Quality thereof, and likewise to alter the Properties of those acrid Particles, which are of an alkaline Kind.*

Upon the Whole, we may join with the Doctor in the last Paragraph of this Work, where he assures us, “ He has freely, without any Reserve, delivered his Sentiments on the various Distempers that have been considered; and has, so far as the Limits of it would allow, faithfully communicated some of his Experiences in the Management of Persons under them; and with a sincere Aim at the Good of Mankind; hoping that what he has offered may, with the Divine Blessing, become in the Hands of some young PRACTITIONERS a Means of guiding, and rendering more effectual, their Endeavours of curing painful Diseases.



ARTICLE XV.

*An Historical Account of the antient Parliaments of France, or States-General of the Kingdom. In fourteen Letters. Shewing the Quality of the Members that composed those Assemblies; the Form of their Deliberations and Proceedings; the vast Extent of their Power; their most celebrated Judgments; the Characters of the Princes that called them, from Charlemagne to Louis XI. and the several perfidious Artifices and Steps of the French Kings and their Ministers, for gradually reducing the Nation from a Plenitude of Liberty, to its present State of Servitude and Slavery. To which is added, A Chronological Abridgment of the History of France, under the Reigns of the Kings of the first Race. The whole written in French by that accurate and faithful Historian the Count de Boulainvilliers, the Merit of whose Works has caused them to be prohibited in France. And now translated for the Use and Instruction of such British Lovers of Liberty, as cannot read the Original: By Charles Forman, Esq; London: Printed for J. Brindley, in New-Bond-Street, Bookseller to his Royal Highness the Prince of Wales, 1739. Octavo, 2 Vols. The first contains 332, the second 364 Pages, besides Indexes, &c.*

THE Translator of these Pieces, who has lately distinguished himself, by some political Essays in one of our publick Papers, dedicates his Version to the Prince of Wales. In that Address to his Royal Highness he inveighs bitterly

against *France*, as the secret, implacable, but flattering Enemy of *Britain*; her Rival in Trade, and the sly insidious Encourager of the *Spanish* Insults and Depredations, which we have so long ingloriously suffered. As this Gentleman is always a little transported upon this Topick, so he here hints a mighty Expectation of his Royal Patron's one Day avenging these Injuries of his Country, by a new Invasion and Conquest of the *Gallic* Territories.

In Mr. *Forman's* Preface we have the *French* Editor's Encomium on this Work, and his Account of its Author. "HENRY DE BOULAINVILLIERS, he says, "Count of *St. Saire, la Villeneuve, &c.* was of an "illustrious and antient House, originally of "PICARDY. He was born at *St. Saire* the 21<sup>st</sup> "of *October, 1658*, and studied in the Academy "of *Juilli*, under the Fathers of the Oration, "where meeting with a Master who had a perfect Knowledge of History, and particularly of "what related to the Sovereigns of *Europe*, he "took a singular Liking to that Sort of Study, "which he preserved all his Life. After he had "finished his Studies, he made Choice of the Profession of Arms, as the most suitable to a Man "of Quality; but his Father dying, and leaving "the Affairs of his Family pretty much entangled, "he found himself obliged to quit the Service, in "order to apply himself with less Impediment to "the retrieving his Circumstances. However "he did not any Way lessen his Passion for Study, "to which he dedicated all the Time he could "spare: He read with Reflection, and generally "writ down his Thoughts and Remarks; by this "Means he made a very useful Collection, which "he put in order when he had less Hurry on his "Hands, and it afterwards proved an inexhaustible Assistance to him in the Works he composed, tho' he never intended to print them: He,



“ as he used to say himself, only laboured for his  
 “ own Instruction, and that of his Children. His  
 “ Inclination and Taste preferably led him to the  
 “ Study of the History of *France*; he endeavour-  
 “ ed to unravel the Characters of Princes, their  
 “ Virtues, their Inclinations, the antient Rights  
 “ of Sovereigns, and their Increase; the Manners  
 “ and Customs of the different Ages, the State of  
 “ the People, and especially that of the Noblesse;  
 “ how the antient Houses lost their Honours,  
 “ their Rights and Prerogatives, by their neglect-  
 “ ing to preserve the antient Customs; and, on  
 “ the contrary, how, and in what Time, several  
 “ Families, which had not that Advantage of  
 “ Birth, have arrived to Nobility. And, in short,  
 “ in what Manner the Military Service was per-  
 “ formed by Feodal Duty; how the Army came  
 “ afterwards to be established upon Pay; and how  
 “ Taxes, Imposts, and Excises became common,  
 “ and daily increasing.

“ The Count died the 23d of *January*, 1721-2;  
 “ N. S. in the sixty-fourth Year of his Age, and  
 “ was inhumed in the Church of *St. Eustace* in  
 “ *Paris*.”

With respect to these Letters the Editor asserts,  
 they are amongst the most curious and important  
 of the Author's Writings. “ They treat of the  
 “ ANTIENT PARLIAMENTS of *France*, to which  
 “ was afterwards given the Name of STATES-  
 “ GENERAL. No-body had yet ventured to  
 “ write on this Subject; and, indeed, to succeed  
 “ in it, required a perfect Knowledge of the Mo-  
 “ narchy of *France*, of the Characters of her  
 “ Kings, of their Interests, and also of those of  
 “ the People; and great Intercourse with the  
 “ World, the Court, and Business; a free and  
 “ disinterested Mind; a just Idea of the Founda-  
 “ tions of Morality and Politicks; a lively, bold,

“ and natural Stile: Qualities which happily met  
 “ together in the Count *de Boulainvilliers*. Here  
 “ we find a complete History of the Parliaments  
 “ of *France*; the Origin of those Assemblies; their  
 “ Rights, the Form of their Proceedings, and the  
 “ different Resolutions taken by them, according  
 “ to the Conjunctions of the Time, and the publick  
 “ Necessities.”

The first of these Epistles contains, *The Motives and Design of the Author's writing them, his Considerations on the Difficulties of composing an exact History of FRANCE, and his Reflections on those of MEZERAY and Father DANIEL*. It is from these Reflections that I have cited the following Passages.

“ *Mezeray* had, in his Time, obtained three  
 “ different Pensions, not only to reward him for  
 “ his past Labours, but to encourage and assist  
 “ him to undertake new ones: He had the Advantage  
 “ of being admitted a Member of the *French Academy*,  
 “ under the Title of one of the best Pens of the Age:  
 “ He obtained the Favour of the powerful, and particularly  
 “ that of the Chancellor *Seguier*, until having lost his  
 “ protectors, he had ill Offices done him with Monsieur  
 “ *Colbert*, for the Manner in which he had spoke of  
 “ several of our Kings, accused of Covetousness and  
 “ Dissipation, and against the Conduct of their Ministers:  
 “ That Fault drew upon him the intire Retrenchment of  
 “ his Pensions, with a Sort of Disgrace; but his Reputation  
 “ was then so far from suffering by it, that the first  
 “ Editions of his Works were but the more in demand,  
 “ the Merit of Sincerity then covering all the real  
 “ Faults. In Fact, that Historian ought to be remembred  
 “ among those whom Chance has produced; far from  
 “ having formed any precedent Plan, as I said a while  
 “ ago, and prepared himself by sufficient Reading; he only  
 under-

“ undertook at first to write, in order to put off  
 “ certain Plates he had caused to be engraven of  
 “ our Kings, Queens, and their Children. He  
 “ even took it in his Head, to enrich that Work,  
 “ and please the Chancellor, who loved ingenious  
 “ Thoughts and Conceits, to add some Medals,  
 “ which he had the Whim to pass upon the Pub-  
 “ lick for antient Monuments of Importance, and  
 “ with which Father *Daniel* very justly reproaches  
 “ him : At length he was prevailed upon to pro-  
 “ ceed farther, and to compose his great History,  
 “ for which he does not seem to have taken any  
 “ other Guide than the *Memoirs de Jean Boudouin*  
 “ of the Academy, who had been his first Master  
 “ in that Kind ; or rather *La Chronique de St. De-*  
 “ *nis*, all the chronological Errors of which he has  
 “ unhappily adopted, as on the other Side he has  
 “ very poorly cleared up the Obscurities of it :  
 “ This caused him to be justly blamed when his  
 “ Works came to be critically examined, particu-  
 “ larly in what regarded the first Race of our  
 “ Kings, which he appears to have scarce had any  
 “ just Notion of : However, it must be acknow-  
 “ ledged, that in his Time, when the Enquiries  
 “ into antient Monuments and Charters were but  
 “ very imperfect, it was difficult to do better ;  
 “ but afterwards, when Age and Letters had ri-  
 “ pened his Knowledge, he himself perceived the  
 “ Defects of his History, and to repair them as  
 “ much as he could, without accusing himself, he  
 “ undertook the Abridgment, which we know,  
 “ and which is really better and more profound  
 “ than his great Work ; tho’ it still manifests gross  
 “ Ignorance in several Places, and Neglects that  
 “ appear unpardonable in a Man who made a Pro-  
 “ fession of such a Study, especially having the  
 “ Help of *Duchefne*, of whom he affected to say,  
 “ he had no Manner of need, tho’ he very suc-  
 “ cessfully



“ cessfully made use of him upon several Occa-  
 “ sions, and especially in those Reigns where there  
 “ was a dispute about Ecclesiastical Jurisdiction.  
 “ He is farther complained of, for having extrem-  
 “ ly neglected his Stile and his Composition ; and  
 “ these Faults are the more obvious at present,  
 “ in Proportion as our Taste is become more deli-  
 “ cate ; but on the other Hand, he deserves the  
 “ Glory of having shewn himself a good Citizen,  
 “ and a good *Frenchman* ; and it ought to be ac-  
 “ knowledged, that in his Work, he rather pro-  
 “ posed the Service and Utility of his Country than  
 “ his own proper Reputation. He had moreover  
 “ the Courage loudly to condemn bad Princes and  
 “ their evil Ministers, and to observe the unfortu-  
 “ nate Issue of their Injustice, in order to intimi-  
 “ date, as far as he was able, their Successors, by  
 “ such remarkable Examples : But then he had  
 “ but too little Knowledge of Characters ; it was  
 “ sufficient with him that a Prince had been a bad  
 “ Manager, and had burthened the People, to  
 “ deserve all his Indignation : Nevertheless, he  
 “ gave Quarter to Weaknesses, to Ignorance and  
 “ Prejudices, which Experience has shewn are not  
 “ less fatal to a State. *Mezeray* is likewise blam-  
 “ ed for having changed his Family Name for  
 “ that of the Place of his Nativity, in order to  
 “ disguise the Inferiority of his Condition ; but in  
 “ this Respect we owe him the Justice to acknow-  
 “ ledge, that by several incontestable Examples  
 “ he has proved it to have been an antient Usage  
 “ and Custom of Men of Letters ; after which it  
 “ is, methinks, unbecoming to reproach his Me-  
 “ mory with it.”

With respect to Father *Daniel*, whom he pre-  
 tends to treat with the same Sincerity as he has  
 shewn towards the foregoing Writer, our Author says,  
 “ His Stile deserves no very particular Observa-  
 “ tion ;

“ tion ; though the Coldness and the little Interest  
 “ it inspires, give a disadvantageous Impression  
 “ of it. His historical Erudition appears but in-  
 “ different, especially if we compare it with the  
 “ magnificent Promises in the Preface to his  
 “ Work, where he has pretended to shew how  
 “ much it is superior to *Mezeray* in the Recital of  
 “ the Events of the first Race, since all the Epi-  
 “ sodes with which he has strained himself to em-  
 “ bellish it, are neither uncommon, nor curious,  
 “ nor difficult to find. To these new Beauties  
 “ with which he pretends to have adorned the  
 “ *French* History, he has been pleased to add an  
 “ Observation on the Facility he might have had  
 “ to inspect and make use of all the Monuments,  
 “ preserved not only in the King’s Library, but  
 “ in the Libraries of several particular Persons,  
 “ had he not thought them too little suitable to a  
 “ general History, *which ought not to shew itself*  
 “ *by Details, nor the Observation of little Circum-*  
 “ *stances* ; so we may conclude, that by a Princi-  
 “ ple of Conduct, he has retrenched from his His-  
 “ tory, every thing that could have given it any  
 “ particular Agreeableness, esteeming only the true  
 “ and solid Beauties of a great Design : He de-  
 “ clares moreover, that he laid down a wise  
 “ Rule to himself, which was, *not to abandon*  
 “ *himself to a Spirit of Curiosity and Research,*  
 “ *through Fear of failing in his Conjectures* : And  
 “ indeed, had all his Conjectures been like those  
 “ which he gives on the pretended Bastardy of  
 “ *Charles the Simple*, because he was born of a se-  
 “ cond Marriage, after the first was broke by the  
 “ Authority of *Charles the Bald*, he could not,  
 “ with any Likelihood have expected the Suffrage  
 “ of the Publick, how specious soever the Pretext  
 “ is to justify more and more *Hugh Capet’s* Accessi-  
 “ on to the Crown ; but in reality, such Means  
 “ would

“ would cost Justice, Reason, and even Policy it-  
 “ self too dear ; since there is not, I do not say  
 “ Emperor, or King of *France*, but a Father of a  
 “ Family, that has not a right to break the Marri-  
 “ age of his Son, contracted during Minority,  
 “ and without his Consent. To accuse of Bastardy  
 “ the Children of the second, under the Pretext  
 “ that the Church had not pronounced Judgement  
 “ on the first Marriage, and in Consequence of it,  
 “ to give the Right of Succession to a Stranger,  
 “ is to abuse all Rules, and to violate every thing  
 “ that is sacred, in Justice, and the Practice of  
 “ Society. Moderation and Reservedness, are  
 “ Qualities so much the more estimable, in that  
 “ they shew a Wisdom superior to the Passions  
 “ and Interest ; but Father *Daniel's* have had the  
 “ Misfortune to become suspected of Affectation,  
 “ and consequently odious to a great many Per-  
 “ sons ; so that several of his Readers have from  
 “ thence concluded his History to be a Work of  
 “ mere Disguise and Artifice. In effect, what  
 “ can we judge of his constant Method to reduce,  
 “ upon all Occasions, the most antient Laws and  
 “ Customs to the Ideas and Practice of our Age,  
 “ without the least Attention to the Difference of  
 “ four or five hundred Years, and sometimes  
 “ more ? It is upon this Foundation, that he  
 “ charges, without Exception, all those as Re-  
 “ bels, Seditious, &c. who had the Misfortune of  
 “ having any Disputes with their Kings ; at least,  
 “ if the Success of their Enterprizes did not justify  
 “ itself ; for then, indeed, he finds very unjust  
 “ and very cruel Men, who become in his Style,  
 “ victorious, able, and great Princes. Never-  
 “ theless I cannot conclude, that Artifice and  
 “ Dissimulation were his only Principles in the  
 “ Conduct of his Work ; there are two others  
 “ that strike me no less ; that is to say, first his  
 “ Disguist



“ Disgust to the Work itself, a Thing perhaps ex-  
 “ cuseable, in regard to so dry a Subject as that  
 “ of our antient History, especially for an Au-  
 “ thor who had signalized himself by Works of  
 “ Vivacity : And the other is Prejudice, a neces-  
 “ sary Attendant of the religious Engagement:  
 “ By the first, we see he has neglected to clear  
 “ up not only the least of those Difficulties, which  
 “ occur often enough in our History, about the  
 “ Dates of certain Events, but even the most con-  
 “ siderable, concerning original Laws, Customs,  
 “ Genealogies, and Alliances: Matters wherein  
 “ Politicks being no way interested in them, he  
 “ might, without any Risk, have satisfied the  
 “ general Expectation. He says, indeed, *that*  
 “ *all Minuties are unworthy the Majesty of History;*  
 “ but is this Decision so infalliable, and so incon-  
 “ testable, as to admit of no Objection? May we  
 “ not with more Foundation say, that Matters  
 “ which he treats as *Bagatelles*, are very essential  
 “ to History, and that they are the Utility and  
 “ Ornament of it? Can we hardly condemn eve-  
 “ ry Thing done in Times past, without weighing  
 “ the Cause and the Circumstances? Can we neg-  
 “ lect Genealogies and Alliances? Name indiffe-  
 “ rently the greatest Lords with Persons of the  
 “ obscurest Condition? Affect never to make any  
 “ Distinction, but in regard to Employments,  
 “ without shewing a Sort of secret Jealousy against  
 “ the first Body of the State? Thus the best Rea-  
 “ son for justifying him, in Respect of so many  
 “ important Omissions and Neglects, is truly a  
 “ Sort of Laziness, and the Defect of Relish for  
 “ Subjects, which are the Pleasure as well as Oc-  
 “ cupation of so many other Men. We may far-  
 “ ther say, that by these Means, he has provided  
 “ more Room in his History for the Narration of  
 “ Battles and Combats ; Matters seldom subject to  
 “ stop

“ stop the Pen of a Rhetorician. The second Cha-  
 “ racter that domineers in his Work is Prejudice,  
 “ or if we must say so, the Spirit of Partiality,  
 “ which I have observed, as a necessary Conse-  
 “ quence of his Profession ; for brought up in a  
 “ Society, in which the Hatred of all Truth, con-  
 “ trary to its Principles of Politicks and Morality ;  
 “ a Society in which Chastity, Obedience to Supe-  
 “ riors, and Address in Intrigues, are almost the  
 “ only Virtues known ; it seems he would anni-  
 “ hilate all other Duties, never granting entire  
 “ Praise but to those who have rendered themselves  
 “ recommendable, either by Authority in Com-  
 “ mand, or by Subtility and Suppleness in their  
 “ Practice, or Submission to their Princes or Di-  
 “ rectors ; and still must be added some Sort of  
 “ corporal Prosperity, without which their Pane-  
 “ gyrick is commonly hurried over. He affects  
 “ besides, in relating the Disputes between our  
 “ Kings and the *Roman* Court, an Impartiality  
 “ justly suspected ; since he affirms in one Place,  
 “ that it is impossible to judge of their respective  
 “ Rights by what has passed between them, inas-  
 “ much as that some Popes and Kings have equal-  
 “ ly taken their Advantages according as Oppor-  
 “ tunities happened, and others have neglected  
 “ and weakened them, according to their Charac-  
 “ ter. Nevertheless the Question is less here, in  
 “ regard to us, about what they did, than about  
 “ the Right they had to act as they did ; and  
 “ therefore, what Confusion soever some People  
 “ affect to throw among the Ideas of such Mat-  
 “ ters, I shall always fixedly believe and maintain,  
 “ that there are certain known Rules of Duty for  
 “ all Conditions, whether Popes or Kings, and  
 “ that whoever dares to violate them, is accounta-  
 “ ble to History for Transgression.

“ Evil,

“ Evil, by whomsoever committed, *can never*  
 “ *be called Good*, by any Historian that is a faith-  
 “ ful, disinterested, impartial, and just Estimator  
 “ of real Virtue. It is a Maxim without which a  
 “ Man ought to blush in attempting to write a  
 “ History, since he risks passing his Infamy down  
 “ to Posterity. What is more, Father *Daniel* has  
 “ piqued himself, in examining nothing to the  
 “ Bottom, and in seeing nothing beyond the sim-  
 “ ple Appearance of it. *His Reasons tend*, says  
 “ he, *to the keeping fair with all the World, to the*  
 “ *submitting People’s Minds to the dominant Autho-*  
 “ *rity, to disculp Providence of the Prosperity of the*  
 “ *Wicked, and the Adversity of the Good, and to*  
 “ *please, by observing the best Rules for writing Hi-*  
 “ *story.* I shall be careful to avoid not applauding,  
 “ with the Publick, such pompous and magnifi-  
 “ cent Views; but I shall also take special Care  
 “ not to have them for my Guide, seeing the  
 “ Difficulty I should undergo to keep up with  
 “ them.”

By the Characters of these two celebrated Histo-  
 rians which I have here recited, such as are con-  
 versant in their Writings, or acquainted with the  
 general Opinion of the Learned concerning them,  
 will easily see our Author’s Capacity for Portraits,  
 and may in some Measure judge of his Ability for  
 the Task he has here undertaken; as by compar-  
 ing the Language in which Mr. *Forman* has cloth-  
 ed the *Count’s* Sentiments with that of the Original,  
 they will immediately perceive how admirably that  
 Gentleman is qualified for a Translator. This is  
 all I shall say, with Respect to the Merit of the  
*French* Letters, or this Version of them: I had ra-  
 ther my Readers should judge thereof by the fore-  
 going and following Samples than by any Commen-  
 dation of mine.



In the second Letter M. *Boulainvilliers* enters directly on his Subject: which is, “ An Account  
 “ of the Nature of the *States of the Kingdom of*  
 “ *France*, their Origin, their Rights, their diffe-  
 “ rent Assemblies from the Beginning of the Mo-  
 “ narchy, the different Resolutions taken in them,  
 “ according to the Conjunctures of the Times, or  
 “ the Exigencies of the Publick ; the Form or  
 “ Manner of their Proceedings ; with an Exami-  
 “ nation of the Utility or Inutility of those Assem-  
 “ blies.” I do’nt pretend to give any regular Ab-  
 stract of what he has offered on these Particulars  
 throughout this Work ; the Manner of his hand-  
 ling them would hardly allow of it ; I shall only  
 recite the Heads of each Letter as I go along, and  
 here and there extract such Passages as are most  
 instructive and entertaining.

In his second Epistle then he shews the An-  
 tiquity and primitive Authority of the general As-  
 semblies of the States, or *French* Parliament. He  
 lets us see how they were abolished under *Charles*  
*Martel*, re-established by his Son, restored to all  
 their Prerogatives by *Charlemagne*. He then in-  
 forms us wherein the Rights of these Conventions  
 at that Time consisted ; how far their Jurisdiction  
 extended ; and what Rank the Persons were of  
 who composed them. He has here given us a  
 most noble Idea of *Charlemagne*, and very judici-  
 ously assigned the Cause of his Grandeur. Would  
 to God that our *British* Kings, for their own Glo-  
 ry, if not for the Felicity of the Nation, might  
 copy so illustrious an Example ! He says “ *Char-*  
 “ *lemagne*, was truly a Warrior, since he  
 “ subdued, half *Europe* Inch by Inch ; *Germany*  
 “ alone having cost him thirty Years continual  
 “ War ; during which the Events of it were not  
 “ always favourable to him ; and yet he sustained  
 “ the enormous Weight of Wars, Battles, and  
 “ Busi-

“ Business, without rifling his People, without  
 “ giving them the least Subject of Complaint.—  
 “ If it be asked, by what Means he raised himself  
 “ so much above his fellow Kings? We must  
 “ look for the Cause no where but in the real and  
 “ effectual Love [he had for his Nation ; in the  
 “ Purity of his Intentions, which, in the general  
 “ View, always conducted him to the greatest  
 “ Good ; and in the Idea he had conceived of true  
 “ Glory. — He manifested a sincere Intention to  
 “ procure the Good and Advantage of the Pub-  
 “ lick, and only to draw his Glory from the com-  
 “ mon Welfare of all Men living under his Em-  
 “ pire. — He never did any thing without the  
 “ Advice of his Subjects, taken in the general  
 “ Assembly of the Kingdom ; which, instead of  
 “ weakning or corrupting, he re-instated in all the  
 “ legitimate Privileges that belonged to them, and  
 “ of which they had been dispoiled. He even  
 “ used his utmost Efforts to render them more  
 “ August and Magnificent. — He considered that  
 “ the *French* were a free People, as well by their  
 “ natural Character, as the primitive Right they  
 “ had of chusing their Princes, and concurring  
 “ with them in the Administration of the Govern-  
 “ ment ; ( a Concurrence which originally served  
 “ for necessary Advice to the King, and a Motive  
 “ to the whole Nation to procure the Success of  
 “ those Undertakings which had been resolved  
 “ upon by general Consent) He conceived therefore  
 “ that a despotick and arbitrary Government, being  
 “ absolutely contrary to the Genius of the Nation,  
 “ and its evident Right, could not be lasting. —  
 “ He had been himself an Eye-Witness of the too  
 “ politick Conduct of his Father, who being in-  
 “ debted to the Nation for mounting him on the  
 “ Throne, could not refuse it the undoubted Right  
 “ it had, to assemble every Year, and form the

“ common Deliberations ; but which he artfully  
 “ knew how to divert from their true Object.—  
 “ On the other hand, *Charlemagne*, a Prince sin-  
 “ cere and upright in his Intentions, as well as  
 “ Conduct, a Prince incapable of separating his  
 “ Interest from that of the State, or thinking it  
 “ was possible for the Sovereign to obtain any so-  
 “ lid Glory, independant of his interior Admini-  
 “ stration, looked upon Artifice to be altogether  
 “ as unworthy of himself, as unjust towards a Na-  
 “ tion so generous and so passionately fond of their  
 “ King.”

The Rights and Powers of the *French* Parliaments, conferred by *Charlemagne*, were beyond those of any Assembly we are now acquainted with. Our Author tells us, They judged sovereignly the major Causes, Infractions of Faith, Revolts, Felonies, Attempts against the Government, Conspiracies, Troubles in the State ; and this without Respect of Persons, not excepting the Sovereign, or even the Imperial Dignity itself : According to the fundamental Principle that all *Frenchmen* were equal, and to be tried by their Peers, accidental Dignities not changing in the least, the first Character formed by being born a *Frenchman*. They had the Raising and Applying of all Imposts and Duties, the Disposals of Employments, the giving Commissions, and filling the Courts of Judicature. They deliberated of War, Peace, and Alliances ; they settled the Operations, the Distributions and Marches of the Troops, the Execution of martial Law, and the Observance of military Discipline. They determined all the Differences and Disputes that happened between the Lords and the Prelates, or between the Church and the Body of the Nobility. And lastly, *Charlemagne* constituted them a publick Tribunal, where every injured



injured Subject, suffering Injustice, or Oppression, might find an effectual Remedy against Violence.

It may perhaps be said, as the Count observes, that this Prince was not an able Politician, if it be true that he gave up a Part of the Sovereign Power, which in all Times had been thought incommunicable: But in his Behalf he answers, *Charlemagne* was a greater Politician than any of his Predecessors, or all his Successors together. He governed himself by this Maxim, that “ every Prince who  
 “ rules without regard to the Rights of the People, without Attention to their Character, or the  
 “ Happiness of the Publick, and without Desire  
 “ of founding his Glory on the Justice of his Government; can never be considered by Posterity, otherwise than as an Oppressor. — *Charlemagne* did that, in the prodigious Elevation of  
 “ his Fortune, thro’ a mere Motive of Justice and  
 “ Virtue, which his Successors could not prevail  
 “ upon themselves to do, even in the midst of the  
 “ greatest Disorders of the State, and the imminent Peril of losing their Crown. — By this  
 “ Means he not only delivered himself from  
 “ Hate and Jealousy, which Usurpation of Power  
 “ unavoidably draws upon itself, but he more and  
 “ more deserved the Esteem and Love of his Subjects; by this Means he delivered himself from  
 “ Fear, the inseparable Companion of Tyranny;  
 “ by this Means he satisfied Justice, Reason, and  
 “ the Uprightness of his own Heart, without losing  
 “ the least Particle of his real Authority. — This  
 “ great Prince was entirely ignorant of the Art of  
 “ Reigning by Division, as well as that of annihilating the Substance, and breaking the Spirits  
 “ of the People by Oppression, in order to domineer over them with the greater State and  
 “ Haughtiness. — He thought a Prince could

“ not be truly great, nor perform his Duty,  
 “ without Knowledge, nor without Instruction;  
 “ and with this Idea, though he was not only the  
 “ most learned Prince, but the most learned Man  
 “ of the Age; he generally spent the greatest  
 “ Part of the Night in Study, after having passed  
 “ the Day either in the Fatigues of War, or the  
 “ Labours of Government.”

The third Letter of this Volume contains a *Detail of the Parliaments assembled under the second Race of the Kings of France, and their most celebrated Judgments, with Remarks on their most ancient Jurisdiction.* Here we have an Account of that Spirit of Liberty which influenced all the Governments formed in *Europe*, on the Dissolution of the *Roman Empire*; an Idea of the best Constitution of a State; a short History of the Principal Assemblies, or Parliaments convened under *Charlemagne*; a Relation of that Monarch's Partition of the Empire among his Children, in the Year 806, with a View of divers important Events that followed thereupon to the Year 898; from which Time forth all the Parts of the Kingdom, our Author says, being dis-united, no Footsteps were found of any true Parliaments. At the Close of this Epistle, he shews what Difference there was between the Parliaments assembled under *Hugh Capet*, and those held under *Charlemagne*.

In the fourth Letter, which includes a *Detail of the feudal Government and Establishment of the Fiefs, the Infranchisement of the Serfs, † or mortmain People, and the Ennoblement of the Infranchised*; our Author proves the Antiquity of the *Feodality* in *France*, which he shews to be much earlier than *Hugh Capet's* Reign, and to have been posi-

† A Rank of People answering to those formerly called *Vilgins* in *England*.

tively established by *Charlemagne* in some Parts of the Monarchy, and in a more indetermined Manner in others. He afterwards enters into the Origin and Nature of this Service. He will have *Charlemagne* to have taken the first Hint of it from the People of the *North*, and to have been confirmed in his liking of it by the Example of the *Lombards*. He presents us with an Abridgment of a decretory Regulation made by *Charles the Gross*, concerning the Order and Duty of Fiefs, when he was upon the Point of an Expedition into *Italy*, to receive the Imperial Crown from the Pope's own Hand. He had then need of a powerful Army; and that he might march at the Head of them with Dignity and Safety, he thought proper to settle the Discipline of it on this Foundation. In the next Place the *Count* shews us how and to whom the Fiefs were distributed. He then proposes and answers an Objection which may be offered against the Prudence of the feudal Institution. He evinces the Utility of it to the Prince, and largely sets forth the Wisdom of *Charlemagne* in its Appointment. What he says upon these Heads, is succeeded by an Account of the Establishment of the *Royal Bailiffs*; an Innovation in the Government of the Kingdom, which he no way approves of. The Letter closes with his Censure of another Alteration in the State of the People, which appears to him more monstrous than that I have last mentioned, *viz.* the Ennoblement of a vast Multitude of servile Families, after their having got Possession of the principal Estates in the Monarchy. Of these he mentions several, the Dates of whose Patents he has given us; the first of which was granted to one *Raoul*, a Goldsmith, in the Year 1271, by *Philip III.* Son of *St. Louis*.



In the fifth Epistle, which treats of the *Institution of Knighthood, the Manner of administering Justice, the Right and Way of making War, the Ordinances and Regulations of Philip the August, and the Methods he took to ruin the Fiefs*; we have several Pieces of History, which can hardly be reduced under any Title. They relate to the Mis-conduct of the *French Monarchs*, from whence ensued Animosities and Divisions in the State, with Disorders and Licentiousness among the People; to some Attempts of the Prelates for remedying these Things, which turned chiefly to the Advantage of the Clergy, who made Use of the Constitutions their Leaders ordained, to bring the Laity under a most grievous Subjection. We have here set before us the unaccountable Ignorance both of the *Grandees of the Kingdom*, and of the *Ecclesiasticks*, whose Stupidity and Idleness gave Rise to a Set of Men called *Clerks*; who having studied *Latin*, were capable of drawing up legal Instruments, and who got by Rote the Customs of each County, or Fief, which made them be considered as Lawyers, and their Advice to be taken upon divers Occasions. In a short time the Lords came to transfer all their judicial Authority over to them, by which they degraded themselves; since from thenceforth the People began to regard the others as Men of Importance, Depositories of the Laws and Customs, whose Opinions were not to be contradicted. Our Author shews to what a Height of Power, Fortune, and Dignity some Families were by this Means elevated; but that however there was always an essential Difference between the Clerks and Nobility. He afterwards discourses of the Policy of *Hugh Capet's* Regulation of the Fiefs; he informs us what were the real and undisputed Rights of the Lands possessed in Barony, and describes the Methods of Judicature in those Lordships. He defines the Peer-

age,

age, which he makes “ an Honour consequent on  
 “ the Possession of a Fief, that gave the Possessor a  
 “ Right of dispensing Justice, in Conjunction with  
 “ his Equals, in the Assizes of a Fief of which he  
 “ held, either in Contentions or feodal Matters.”  
 He alledges several Examples to prove the Administration of Justice was a Prerogative of the Peerage ; that Lords of Manors had a Right of going to War with one another ; and quotes from a famous Writer, the Ground upon which Hostilities might be justifiably committed, with certain Rules, according to which they were to be punctually conducted : Nay, he recites a Part of an Ordinance of St. Louis, which evidently proves that the Proprietors of Fiefs might wage War even against the King. He sets forth also the Manner of making Peace. He next relates the Steps taken by *Philip the August*, who endeavoured to ruin the grand Fiefs, as his Grandfather *Louis the Gross* had the smaller. He compares the *Conveniencies* and *Inconveniencies* which accrued to the State by the Enfranchisement of the Populace. Among the latter, he reckons, “ the giving Birth to an infinite  
 “ Number of Law-suits, which occasioned the Study of the Law, or rather Chicane ; and this  
 “ Litigiousness in a short Time spread all over  
 “ France, not excepting the King’s Court, which,  
 “ it may be affirmed, set an Example to the rest :”  
 With a singular Proof of which he shuts up this Epistle, in some Remarks on a Judgment given against *Errard de Brienne*, in a Parliament held at *Melun* by *Philip the August* in the Year 1216.

The sixth Letter contains a short Account of the *Parliaments, or general Assemblies, from that of Melun to the Reign of Philip the Fair ; with several Particulars relating to the first Convocations of States-General, and to the Coin of the Kingdom.* With Regard to the Parliaments, our Author considers them

them in a chronological Order, and observes what was material in their Resolutions, or in the *Ceremoniale* of their Meetings. I must not enter into this Subject any further than to remark, That in the Progress thereof we have a View of the Methods whereby the Kings of *France* weakened the Power and encroached upon the Privileges of that great Body, and so raised themselves by Degrees to an Ability of grasping the whole Liberty of the Nation. The *Count* has made some Reflections on the several Changes which were thus made in the judicial Order of the Kingdom, whereby its Constitution was entirely altered, and it was at last enslaved.

By what our Author says concerning the Coinage, it appears not to have been any peculiar Privilege of the Kings of *France*. It was one of the Rights of the Peerage. But when *Philip the Fair* had trampled upon those, and compleated that Destruction of them which his Predecessors had begun, he seized upon this noble one, in the Year 1294, and appropriated it to himself only. What a general Dissatisfaction this occasioned, and the Steps he took, both to pacify that, and at the same Time to establish his Usurpation, are related in the latter Part of this Letter. The People felt such deplorable Effects of it as exhausted their Patience, and caused a general Revolt of the whole Nation; which affected that Prince so sensibly, that he died of it; making this Amends however to his injured Country, that he employed his last Days in regretting the past, and remonstrating to his Successor, that Justice required he should banish the base Money out of the Realm, and restore the Coin of it to its original Purity.

The seventh Epistle is a Continuation of the Subject of the foregoing, and treats of what we now call the Parliaments of *France*, or *States-General*,



*General*, which have for several Ages been made up of three Orders, in Opposition to those primitive Assemblies of the Nobles alone, which at first compos'd the supreme Authority. These Conventions had their Rise in the Reign of *Philip the Fair*. Our Author has expos'd the Motives which engag'd that Prince to contrive this Innovation in the Constitution. The first of them was summoned by Writs directed by him to the Barons, Archbishops, Bishops, and Prelates \* of the Kingdom, inviting them to appear personally in the Cathedral Church of *Paris*, on *Thursday*, the Day of *Mid-Lent*, being the 23d of *March*, 1301. The like Letters were address'd to the Cathedral Churches, Universities, Chapters, and Colleges, requiring them to send their Deputies thither; and to the Royal Bailiffs, to cause the Communities of Cities, Towns, and Territories, to elect *Syndics*, or Procurators, capable of deliberating on the high Matters he had to propose to them.

Our Author has enabled us to form an imperfect Notion of the Letters-Patent of this first Convocation, tho' they are not now to be found; and he has given us some Idea of the Affairs therein treated of, and the Form of its Proceedings.

In the Sequel of this Epistle we have a Computation of the Value of the Revenue of the Crown in the Time of *Philip the Great*, Grandfather of *St. Louis*, which amounted to no more than 90,000 Livres of present *French* Money. We see there also in what Measure it encreas'd, and what it was worth to *Philip IV.* or *the Fair*, Grandson of the latter.

We have afterwards a sad Account of the weak, arbitrary, and wicked Government of this Prince, with a most shocking Representation of the al-

\* The mitred Abbots, and some other Dignitaries of the Church were so called.

most incredible Wickedness that is reported to have overspread the whole Country, and of those Convulsions which followed thereupon. The Nobles, tho' extremely corrupt themselves, conspired to shake off the Yoke of his intolerable Tyranny. We have here a Copy of the Association they entered into for the Execution of their Purpose.

*Philip* escaped this Storm by dying, as we have just before said. He was succeeded by *Louis Hutin*, who named Commissioners to examine into the Complaints of the People, with a Promise to redress their Grievances. Something of this was done. Charters were granted to several Counties. Our Author has inserted an Extract of that yielded to the Province of *Champagne*. He insinuates at the same Time that this Monarch was not entirely sincere in these Transactions; that he intended therein only to amuse the Subjects with a Prospect of Relief, that he might engage them more easily to deliver into his Hands the original Contracts of Association, by which they had bound themselves to unite against his Father. The Foundation on which he builds this Suspicion seems not to be groundless. This Epistle ends with the Mention of *Louis's* Expedition into *Flanders*, and a Detail of the Instructions given to his Commissioners for raising the necessary Supplies.

The eighth Letter, which is the last of the first Volume, comprehends *The Reigns of Philip the Fair's three Children. The Reign of Philip VI. called de Valois, and of John; with several Particulars concerning the Parliaments of 1316, 1317, 1322, 1328, and 1349.* Tho', by the Title of this Letter, one might think it had no Manner of Concern with *Louis Hutin*, [whose Attempt upon *Flanders* was touched on at the Close of the last; yet our Author here takes notice of his Encroachments upon the Lord's Right of Coinage, the Re-establishment of  
which

which was one of the Articles they had insisted on in their late Claim of Privileges, and which he had pretended to yield and secure to them by the aforesaid Charters. We here also see the sad Effects of his Maladministration, in the Dread he had of his People's Resentments, and the Shifts he had Recourse to for raising of Money: "Not daring  
 " to hazard a general Assembly, our Author tells  
 " us, he took it into his Head, after *Christmas* of  
 " the Year 1315, to hold a provincial Assembly,  
 " by Bailiwicks and Seneschalies, in which he re-  
 " presented by his several Commissioners, the dis-  
 " tressed State of his Affairs; his Desire of a  
 " thorough Reformation, and at the same Time  
 " the Impossibility of his succeeding in it, if his  
 " Subjects did not assist him with some pecuniary  
 " Aids." He died the third of *June* following, leaving only a Daughter by his first Marriage, and his new Spouse *Clementina* of *Hungary* big with Child, and consequently the Succession uncertain. Our Author gives a succinct Account of the Contests this occasioned, and likewise of the Settlement of the Crown, after the Queen's Delivery of a Son that lived but a few Weeks, on *Philip V.* who had exercised the Government during the Interregnum. This is followed by a Summary of the Proceedings of this Reign. One of the first Steps of it was the convoking a General-Assembly, in which this Prince made several wise and good Regulations. However, he carried his Prerogative to as high a Pitch as his Predecessors. He asserted his Right of ennobling, and raised his Relations to a Superiority of Rank above all others. He quite stripped the Peers of the Coinage. He levied a heavy Tax upon the whole Kingdom, without Exception of Persons. This last caused a general Discontent, and occasioned a powerful Opposition both of the Clergy and Nobility; upon which he altered his Measures, and

con-



convening an Assembly of the States, endeavoured to influence their Resolutions, and by their Concurrence to effect what was beyond the Reach of the absolute Authority he had assumed. He was seized with a Complication of Distempers while this Project was in Execution, and left the World just as he was on the Point of compleating his Designs.

[To be continued.]

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## ARTICLE XVI.

Observations upon Dr. Pemberton's Reply, published in the History of the Works of the Learned for February. By the Author of the former Observations.

**W**H O *Philaethes* is, or who I am ; whether the same, or two different Persons, is not material.

The Reason why *Philaethes* took his leave, has been often declared.

That no new Person cares to engage with Dr. Pemberton, considering how he has carried himself in this Controversy, and how absolutely he has confuted *Philaethes*, is not to be wondered at.

I know of no *opprobrious Terms* used in this Dispute, except by Dr. Pemberton himself.

That he should be so easily provoked, nay, forced into a Continuance of the Debate upon so trifling a Subject, and yet be so utterly insensible to the means used by *Philaethes*, to provoke and force him to come to the principal Point of the Controversy, is but one way to be accounted for.

The Doctor, as I had predicted in my last, is not hardy enough to affirm directly, that in his  
Pro-

Proposition of *February* 1738, the Ratio is not supposed to be first assigned, and the Velocity to be afterwards taken : Nor does he pretend there is any one Mathematician, not even Mr. *Robins* himself, who understands that Proposition otherwise than I do.

Nor does he, as I had required, explicitly and directly deny, that by a Degree of Celerity he did at first understand an uniform Velocity. He tells us indeed, that his Meaning in *February*, is manifest from the *Restriction* he used in *May* following. But this needs no Answer.

The pretended Mistake of *Philaethes* about parabolick Curves has been long since \* cleared up.

Tho' two Lines increase without Limit, yet if a Time be named, and the Degree of Celerity with which they increase, can be known at any Instant whatsoever of that Time, the Magnitude of the Lines is assignable at the last Instant of that Time. To say otherwise is a manifest Error.

The utmost Condition required of Dr. *Pemberton* was to assign the Velocity. This he pretends, is fully complied with ; he has assigned the Velocity so, that it may be certainly known, what that Velocity is at any Instant whatsoever of the Time employed by the Lines in their Increase.

But to say the Velocity can be known at any Instant whatsoever of the Time, and yet cannot be known at the last Instant of that Time, is a Contradiction.

If the Velocity cannot be known at the last Instant of the Time, but is then utterly unassignable, the Velocity, properly speaking, is not assigned.

The Disparity between the Doctor's Case and that of *Philaethes* has been already shewn. *Philaethes* never affirmed, nor had any Occasion to affirm, that it may be certainly known how the Number of

\* Appendix to the Republick of Letters for *November*, 1736, p. 33, 34, 74.

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the Parallelograms increases at any Instant whatsoever of the Hour. But Dr. *Pemberton* has affirmed it may be certainly known what the Velocity is at any Instant whatsoever of the Time named.

The first Principle in Fluxions alledged by Dr. *Pemberton*, is not disputed.

The Magnitude of the Lines is assignable at the last Instant of the Time, if the Velocity of their Increase can be known at every Instant of that Time.

The Proposition now laid down by Dr. *Pemberton*, is not contradiçtory to mine.

I have been the shorter in these Observations, because, as the Doctor now states the Case between us, I apprehend we are not far from an Agreement.

He admits my Proposition to be true, when the Lines are supposed to increase either uniformly, or after the Manner that the Ordinates increase in parabolical Curves, while the Abscissa increases uniformly.

Nor does he deny the Truth of it in hyperbolical Curves, when the Ordinates are not parallel to an Asymptote.

The only Point in Question is, whether the Proposition holds true, when the Lines increase like those Ordinates in an hyperbolical Curve, which are parallel to an Asymptote. Then, Dr. *Pemberton* affirms, the Proposition is false.

But if the Velocity of the Increase of the Lines can be known at the last Instant of the Time named, the increasing Lines will not arrive at the Asymptote at the End of the Time named, and the Proposition will hold good.

And if the Lines arrive at the Asymptote at the End of the Time named, as in Dr. *Pemberton's* new Demonstration, the Velocity of their Increase cannot be known at the last Instant of the Time; and consequently this is a Case quite foreign to my Proposition.





THE  
HISTORY  
OF THE  
*WORKS of the LEARNED.*

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For APRIL, 1739.

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ARTICLE XVII.

*Remarks upon Archimedes's setting the Roman Ships on Fire with Burning-Glasses at Syracuse, and Hannibal dissolving the Alps with Vinegar, in his famous Passage to Italy from Spain.*

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By CHARLES LAMOTTE, D. D.

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*Credat Judæus apella.* HOR.  
*Sic transit per manus traditus error.* SENECA.

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S I R,



NOTHING has spread a greater Dark-  
ness over the early Ages of the World,  
nothing has more contributed to the  
corrupting and falsifying of History,  
than an eager Desire some Writers have  
had of relating strange and wonderful Things, to  
amaze and surprise, and by Consequence to delight  
and entertain their Readers. It was this that first  
gave Rise to the Heathen Mythology, or the His-  
tory of the fabulous Times, when every Thing

R

was

was dressed up and magnified into a Miracle, when the most common Occurrences in Life, such as the Voice and Flight of Birds, the sweating of Stones and Statues, were improved into Omens and Prodigies; and those Men, who, in their Time, had made any Figure in the World, who by their promoting of Arts and Sciences, who by their useful Inventions and Laws had been beneficial to their Country, or by their Wars and Conquests, their Plunders and Ravages, (which, through a false and deceitful Glass passed in those early Ages for true Honour and Glory) had been the Plagues and Scourges of Mankind, were deified and consecrated after their Death, and became the Objects of the Adoration of the World. But though the Learning, Knowledge, and Clear-sightedness of later Ages, have in some Measure cleared up those Mists, and dispelled that Darkness, yet somewhat of that Spirit hath still remained, ~~and nothing~~ of that Humour has infected ~~some~~ later, ~~True~~ otherwise judicious Writers, of retaining marvellous and wonderful \* Things; and chusing rather to delight and surprise,

\* Of this Nature is the ridiculous Story which Mr. *Eachard* has thought fit to insert in the Book of his History of *England*, where he very gravely relates, that *Oliver Cromwell* had once a solemn Meeting and Conference with the Devil, in a Wood, wherein he begged hard of *Satan* to grant him a longer Lease of Life; and that Colonel *Lindsay*, who was present at this Interview, heard the Devil declare that he would grant him but seven Years more; at the End of which *Cromwell* did exactly die. A silly Story, that has been laught at by all Men of Sense, as only fit to please and amuse old Women and Children in a Winter's Evening by the Fire Side. Nay, even the Lord *Clarendon* himself, that judicious and elegant Historian, is not wholly free from that Spirit of Aretalogy, and retailing of Wonders. Witness the Story he relates of the Ghost of Sir *George Villers*, Father to the Duke of *Buckingham*, which appeared, and (like a right and true Ghost) appeared just three Times in the Night to a Gentleman at *Windsor*, who had been his Schoolfellow, and old Acquaintance, charging him, in a  
a strict

prise, than rightly to inform and instruct their Readers; of which I shall give some Instances in the Course of these Remarks. There is perhaps no Fact in History that has been more readily received, and generally believed, than this which I propose to examine in these Papers. Antient Writers are full of the many Wonders performed by *Archimedes* at the memorable Siege of *Syracuse*, which he for three Years defended against one of the ablest Generals, and the best Troops in the World at that Time. *Polybius*, *Livy*, and *Plutarch*, have described and related at large the wonderful Works and Fortifications which he raised against the Enemy, the vast Cuts and Trenches he made to let in the Sea, to secure the Place, and if it was possible, to render it impregnable; lastly the amazing Machines he had contrived to snatch up the Enemies Ships, to turn them upside down in the Air, and then dash them in Pieces against the Waves. Many Ages after, *Tzetzes*, a modern Writer, a very indifferent Author both in Verse and Prose, and a vain \* arrogant and presumptuous Man, whose Works are full of Trifles and Impertinence, has thought fit to graft a new Wonder upon these Facts, and to sling in a Circumstance purely of his own Invention, namely, That that great Mathematician, by the Force of his Burning-Glasses, set the *Roman* Ships on Fire in

a strict and stern Manner, to go to his Son the Duke, and to tell him that, if he did not do something to ingratiate himself with the People, or at least to abate the extreme Malice that they had conceived against him, he would be suffered to live but a short Time; which Passage has been censured by many judicious Men, as trifling and childish, as unworthy of that noble Writer, and as a Stain and Blemish in his excellent Work.

\* Learned Men, (saith a judicious Critick) are shocked at the Pride and Insolence of *Tzetzes*, and cannot bear the many trifling and impertinent Things that appear every where in the Works of that Writer.



the Harbour of that City; in which he has been most faithfully copied and followed by succeeding † Writers one after another, till in Process of Time, by the Credulity of Mankind, the Thing has been as firmly and readily believed as the best attested Fact in the most ancient and authentick Author: And thus it generally happens. A bold Writer shall sling in a Fact of his own into a known Piece of History; a second, with farther Circumstances, repeat it after him; a third, to give it a greater Air of Probability, adds the Names of the Places, and the Persons concerned. *Sic transit per manus traditus error.* Thus Errors are handed down from one to another, till the World, for Want of a due Examination, comes at last to admit that for a Truth that has no other Foundation than the slender Credit of the first Reporter, who very often wants a Voucher for himself. This is what has been done by some otherwise very great Writers. Even *Livy* himself has not been wholly free from it, *Livy*; who is esteemed the Prince of the *Roman* Historians, whose Stile (as *Tully* saith of *Xenophon's*) *fluit melle dulcior*, who for Beauty of Language, and Elegancy of Expression, has exceeded all Writers before or after him, and whose Accounts are not bare Descriptions, as those of other Authors, but so many lively Pictures, and Images displayed to the Eyes of his Readers; and yet it is certain this great Man, for Want of a due Check and Guard upon himself, and through too great a Desire of retailing Things marvellous and strange, and of pleasing and surprizing, rather than instructing his Readers, does not always confine himself within the Bounds of Truth, but sometimes flings in Circumstances which he could not but know

† The Truth is, most Writers are like Sheep, when one leads the Way, the others follow of Course, without ever considering whether the Leader really goes right or wrong.

to be false, and which he had been sufficiently warned of, and directed to avoid. This, you'll say, Sir, is a very heavy Charge upon *Livy*. I own it, am heartily sorry for it, and would give any Thing to clear, and bring him off; but that I fear it would only be *laterem lavare*. I could produce many Instances of this in his Writings; but, lest I should be too tedious and prolix, I shall confine myself to two Particulars, which relate to the famous March of *Hannibal* from *Spain* to *Italy*, and his Passage over the *Alps*, from whence, like a Flood or Torrent, he poured down upon the *Roman* State, which makes one of the most beautiful Descriptions in all his History. The first of these, his March, he ushers in with an Apparition, which he saith *Jupiter* sent to the *African* General, to encourage him in his Designs, and promise him Success in his Expedition. Not content with this Fable, when he comes to his Passage over the *Alps*, he tells us he set those vast Rocks on Fire, and then dissolving and melting them with Vinegar, forced his Way through those rugged and craggy Hills, which stopped and obstructed his Passage; not considering the Absurdity, not to say, the Impossibility of the Thing, and the vast Quantities of that Liquor which must have been necessary for such a Work. Now these are two Facts, which (as I said before) he must know to be false, and which he was sufficiently directed to avoid, and that by the surest Guide, and the best \* Historian of his Time; I mean *Polybius*, who had been acquainted with

\* *Polybius* is reckoned by *Tully* among the best Authors, is honoured by *Valerius Paterculus* with the Name of an excellent Genius, recommended by *Casaubon* for Dignity and Veracity, and was in such Esteem among the *Romans*, that the famous *Brutus*, who died at *Philippi*, in the most perplexed Part of his Life, could find Time and Leisure to make an Abridgment of his Works.

some that had been personally concerned in those *Carthaginian Wars*, who had actually had a Share of them himself, and was so exact and scrupulous to deliver nothing but the Truth, that he went in Person to view the Scene of Action, and to see every Thing upon the Spot. It may be perhaps said that *Livy* had never seen the Account of *Polybius*; but this is without any Manner of Grounds, since any one that compares those Writers may easily perceive that *Livy* had then the History of *Polybius* actually before him, from which he has taken, I will not say some single Passages, but also copied whole Books from him, and even this very third Book; from whence he has taken all that relates to that General's Expedition into *Italy*, the Exploits he performed, and the Victories he gained in that Country. Let us now see what this judicious Writer saith of these two very remarkable Facts related by *Livy*. He mentions indeed the Spectre that appeared to *Hannibal* as he marched to *Rome*; but only mentions it to reject it as a Fable, as a Thing unworthy of an Historian, and only fit for Poets, that are fond to have Recourse to Machines to bring down their Gods, and carry off their Heroes. As to the last of these Facts, I mean the Circumstance of the Vinegar, he has not indeed taken notice of it, but has said enough to have hindered *Livy* from splitting upon that Rock: He blames those Writers that had given such frightful Accounts of the Ruggedness and Difficulty of passing over the *Alps*, and taxes them with Falsehood, since they could not but know there was a Road ready made over them; and that the *Gauls*, who dwelt on the Banks of the *Rhine*, had more than once or twice marched that very Way into *Italy*, to succour the *Cisalpine Gauls* against the Forces of the *Romans*; to which he adds, that *Hannibal*, who knew the inveterate Hatred of the Inhabitants of that Country against the *Romans*, took his Advantage of it, and made use

of



of them to guide and direct him through the most hard and difficult Passages: In all which *Polybius* may be depended upon, since he had not only his Accounts from those that were actually concerned in those Wars, but had also, as he saith himself, travelled on Purpose to the very Spot of Ground, and taken a View of the *Alps*, that he might not relate any thing but what was exactly true. Now after so exact an Account, after so formal and solemn a Declaration of this excellent Writer, what can we think of the strange Narrative of *Livy*? of the Phantom that he saith appeared to that *Carthaginian* General? the setting those vast Rocks on Fire, and the Vinegar he infused to melt and dissolve them? What can we, I say, think of these, but that they were purely the Fictions and Inventions of that Writer, who rather chose by these to surprise and amuse, than rightly to inform and to instruct his Readers? \* Many Years after, *Juvenal* takes this Story from him, which may perhaps be excused and allowed in a Poet, to embellish his Writings. He saith, that

Hannibal——*the Pyrenæans past,*  
*And steepy Alps, the Mounds that Nature cast,*  
*And with corroding Juices as he went*  
*A Passage through the living Rocks he rent.*

Dryden *Juven. Sat. x. v. 24.*

\* I have often thought that *Livy* took his Account from some older Writer, where, by a small Alteration of a single Letter, the original Word *acuto* might have been changed into *aceto*. Now *acutum*, as we learn from *Vegetius*, signified among the *Romans*, an Iron Nail, or Wedge, to split or divide any hard and solid Substance; and this I take to be a true Reading in *Juvenal*, *Et montes rupit acuto*; where the Word *rumpere* does not imply melting or dissolving, the Effect of a corrosive Liquor, but tearing and rending the most hard and solid Rocks. This you will say is a mere Supposition, without any Proof. I own it, and would rather suppose any Thing than admit the silly Story of the Vinegar. But since it is a meer Conjecture, though I believe it is intirely new, I will not espouse it farther, nor lay a greater Stress upon it than it will bear.

Which Mr. *Lee* has thus imitated in his bombast and lofty Stile

*Hurl'd dreadful Fire, and Vinegar infus'd,  
Whose horrid Force the Nerves of Flint unloos'd:  
Made Nature start to see us root up Rocks,  
And open all its Adamantine Locks.  
What After-Ages shall with Pain believe, &c.*

Upon such Authorities, such slender Grounds as these, the Matter has been as firmly and as readily believed, not only by the Boys at School, and the Youth in the University, but also by the Generality of Mankind, as the best attested Fact in the *Roman History*; though Mr. *Gulliver*, a Writer of great Weight, and whose Credit and Veracity have never yet been questioned, has declared, that he saw *Hannibal* in another World, who assured him that it was all a Story, and that he had not at that Time so much as one Drop of Vinegar in his Army. Now this, Sir, is the very Case of *Tzetzes*. He found many Wonders related about *Archimedes* by the antient Writers, and, to embellish his Poem, and to give it some Embroidery of his own, has flung in this Circumstance of the Burning-Glasses, in which he has been copied by later Writers one after another, till the World by Degrees came to believe a Fact, which from the Nature of the Thing itself, and the very slender Grounds it has to support it, should have been long since exploded and rejected as a Fable. I say from the Nature of the Thing. *Kircher*, a Mathematician of some Figure in the sixteenth Century, has, I confess, asserted the Probability of that Fact. He saith he went himself on Purpose to *Syracuse* to examine the Matter upon the Spot, and finding the Distance to be no more than fifty geometrical Paces, that is about one hundred and fifty Feet, he has declared it

to be very easy and practicable. But the Mischief is, that *Kircher* wants really a Voucher for himself, and his Credit runs as low as that of the Poet *Tzetzes*; for he has been more than once accused by learned Men, as a meer *Aretalogus*, and a great Retailer of Wonders, which no one ever saw and discovered but himself. It will be said perhaps that he was actually upon the Spot, and so may be allowed to be a very competent Judge. I own it; but why did he not then carry his Curiosity and Enquiry farther? Why did he not make the Trial upon the Place himself, especially living in an Age when these Burning-Glasses were brought to a greater Perfection, than they can be supposed to have been in those early Ages of the World, and in the Time of *Archimedes*? Why did he not make the Experiment before the learned Men and Magistrates of *Syracuse*, which would have proved the Matter beyond all Exception, and given a full and entire Satisfaction to the World? Father *De Chales*, a famous Geometrician in the last Century, is not so positive as *Kircher*. He thinks however it could not have been performed by single Plane Glasses; but that if it was Fact, it must have been done by several Glasses disposed in such a Manner, that all the Rays should meet and coincide in one Point: But *Des Cartes*, who was very accurate and judicious in his Observations, having examined the Matter with his usual Exactness and Care, has declared it, by any human Art, and all the Help and Force of Glasses, impossible to be done. But granting for once the Possibility of the Fact, there is still another Circumstance that bears very hard upon it, and, like a dead Weight, is enough to sink the Account of *Tzetzes*; I mean, the general Silence of all antient Writers. For can it be imagined, that such a remarkable Circumstance should for so many Ages have been lost and forgot, and never once heard



heard of till the Time of that Poet, who must have had it by Revelation, or a Dream, since there is not so much as one Writer for almost twelve hundred Years that has made the least Mention of it? Can it be imagined that neither *Polybius*, *Livy*, nor *Plutarch*, who have all written of the taking of *Syracuse* by the *Romans*, and have exactly described the Works and the Machines which *Archimedes* made use of in that memorable Siege, should have taken no notice of such a Particular, which they could not without the utmost Negligence omit? Since then the Nature of the Fact, and the slender Ground it has to support it, will bear so small a Stress to be laid upon them, it cannot be look'd upon otherwise than as the Fiction and Invention of a Poet, and a remarkable Instance of  
 — *Quicquid Græcia Mendax*.

*Audet in Historia.*

The same Story has been reported of one *Proclus*, a *Platonic* Philosopher, who lived in the fifth Century, namely, that he in the same Manner, and by the Help of his Burning-Glasses, set on fire the Ships of \* *Vitallian* in the Harbour of *Constantinople*.  
 But

\* This *Vitallian* was a *Scythian* by Birth, who, under Pretence of getting the Orthodox Bishops restored, who had been banished by the Emperor *Anastasius*, designed to seize and usurp the Imperial Throne, and besieged that Prince in *Constantinople*; who, not having sufficient Troops to make a Stand against him, by great Sums of Money, and many fair Promises, prevailed with him to raise the Siege: But the Emperor balked and deceiv'd him, and deprived him of all the Posts he held in the Army; and *Justin* coming afterwards to the Throne, and knowing him to be a false, treacherous, and perfidious Man, and endeavouring to raise new Disturbances in the State, decoyed him cunningly to *Constantinople*,  
 created

But as this is grounded upon a very weak and uncertain Report, and neither mentioned by *Cedrenus*, *Evagrius*, nor *Ammianus Marcellinus*, who all agree that the Rebel was bought off by a large Sum of Money, the two Stories may even go together, and be sent packing to the Land of Fables, from whence they first arose. But if I may venture upon a Conjecture or two, which I shall lay no Manner of Stress upon; supposing there was any Truth in the Story, and that the *Roman* Ships were actually burnt there, I am apt to think *Archimedes* employed other Means to compass his Design; and that he might make use of Arrows with Firebrands fixed to them, as the King of *Lombardy* did before *Padua*, which by that Device he set on Fire, and reduced to Ashes; or that he had made use of Fire-spouts or Pumps to sling in liquid Fire into the Enemy's Ships, which, by a poetical Fancy, might easily be improved into Burning-Glasses. And this is no Notion and Chimera of my own, nothing but what has been done and actually practised by the Christians in the Holy Wars against the Infidels, when by these Spouts and Engines the *Greeks* (as is related by Writers of unquestionable Credit) destroyed a Fleet of three hundred Ships of the *Saracens*, Men and all, in their Harbour. As I verily believe that many Inventions which pass for modern ones, are but a \* Revival of what had long since been

created him Consul, and at the same Time ordered him to be put to death in his Palace. See *Cedrenus*, *Evagrius*, and *Ammianus Marcellinus*.

\* Many Inventions have been owing to mere Accident and Chance; and the same Accidents meeting again may produce the same Effects. The same Industry, Force of Genius, and way of Thinking, may have led Men into the same Track, and struck

been found out, and by some Accident or other lost again. I am apt therefore to think that this Invention of liquid Fire, having been lost since the Age of *Archimedes*, was revived by the *Greeks* in those religious Wars; as it was found afresh by an *English* Engineer in the late Wars of *Flanders*, who (as I have been informed by Persons of unquestionable Credit) by his Application and Industry had discovered and renewed the Secret of this *Ignis Græcus*, offered his Project to the late Duke of *Marlborough*, and undertook, by such Spouts and Engines set at proper Distances, to burn and destroy whole Squadrons and Battalions at once. This that merciful and compassionate General looked upon as such a cruel and barbarous Way of making War, that he abhorr'd the Proposal, and rejected it with Scorn. But lest the Projector, who was poor, as most Projectors are,

struck out the same Discoveries. Many have been the Opinions of learned Men in Relation to the *Pixis Nautica*, or Sea Compass. There are few Nations but what have claimed and challenged the Honour of the first Discovery of that useful Instrument. The Opinion most generally received is, that it was the Invention of *John Goia of Amelpki*, in the Kingdom of *Naples*. But there is just Reason to believe that it was of much greater Antiquity, and that he was only a Reviver of it, when it had been lost and disused. *Horace* speaks of the *Romans* sailing as far as the *Indies*,

*Impiger extremes currit Mercator ad Indos.*

*Pliny* relates, that some *Indians* were shipwreck'd upon the Coast of *Gaul*, whither they came in Search of a Northern Passage. The same Writer saith, the *Phenicians* and *Carthaginians* had sailed quite round *Africk*, from the *Streights* into the *Arabian Gulph*; which (as a learned Man maintains) without the Knowledge and Use of the Compass was impossible to be done. So that one may justly say of Inventions what *Horace* saith of Words,

*Multa renascentur quæ jam cecidere cadentque, &c.*

should



should make the same Offer to an Enemy, who might not be so generous and merciful as himself, he took care to allow him a small Pension, to enable him to live easily and comfortably at home. As what I have said concerning these Fire-Engines is only a Conjecture, upon the Supposition that there was some Truth in the Story of burning the Ships of the *Romans*, (which kind of guess work, I presume, may be allowed in Essays of this Nature) I am willing to give it up, and, without laying a greater Stress upon it than it will bear, will entirely leave it to your Judgment, to which I shall always pay a very great Regard, being

S I R,

Your, &c.

## ARTICLE XVIII.

NOTHING has more happily contributed to the vast Spread of Literature within these three last Centuries than the Art of Printing: Those therefore among us who have a Taste for Letters, will always set a Value, not only on that noble Invention itself, but on the Memoirs of those who nourished its infant State, or who introduced it, where it has produced such excellent Fruits, as are continually proceeding from it in this Island. This Obligation it is generally supposed we are under to WILLIAM CAXTON, who flourished here in the fifteenth Century, and was the first that exercised the Typographical Art in *England*. A very brief Account was formerly given of this worthy Person in the *Present State of the Republick of Letters for January 1735*; since which Time a learned and industrious

dustrious Antiquarian has drawn up a very large one.\* A fair Impression of this was finished in the Year 1737; but one hundred and twenty Copies thereof only were printed off, and those never published. Having one of them at present in my Hands, I thought therefore I should do my Readers a Pleasure in presenting them an Abstract of so scarce a Piece; in which, tho' as brief as possible, I shall comprise all the essential Passages of Mr. *Caxton's* Life.

This ingenious Artist, my Author tells us, was born somewhere in the *Wealde* of *Kent*. He was taught by his Mother to read and write, which was reckoned a very liberal Education in those Days, and for which he afterwards devoutly thanked God, since thereby in his old Age he was enabled to get a comfortable Subsistence. He was, about his seventeenth or eighteenth Year, bound an Apprentice to one *Robert Large*, a wealthy Mercer of the City of *London*, who was chosen Sheriff thereof, *Sept.* 28, 1430, and Mayor *October* 28, 1439, and died *A. D.* 1441. With him *Caxton* served out his Time, and was then sworn a Freeman of the Mercers Company. After this he seems to have continued with his Master, as a Journeyman, till his Death. But however this be, it is certain, Mr. *Large*, in his last Will, remembered him, and bequeathed him a Legacy of thirty-four Marks, a considerable Sum in those Days, and a Testimony of the great Esteem he had of his Services. Very soon after his Master's Decease he went Abroad, and continued above thirty Years in *Brabant*, *Flanders*, *Holland*, and *Zealand*. It has

\* This is entitled *The Life of Mayster Wylllyam Caxton, of the Weald of Kent: the first Printer in England. In which is given an Account of the Rise and Progress of the Art of Printing in England, during his Time, till 1493. Collected by John Lewis, Minister of Mergate in Kent, London: Printed in the Year 1737.* It is an Octavo, Pages 180. including a long Preface, an Index, and some other Appendages.

been guessed his Business in these Countries was that of a travelling Agent for the Company of Mercers. This is uncertain, but there is good Ground to suppose him engaged in a mercantile Way, and to have been regarded as a Man of good Experience therein; since we find him, in the Year 1464, joined with one *Richard Whitebill*, Esq; in a Commission from King *Edward IV.* to continue and conclude a Treaty of Trade and Commerce betwixt him and the Duke of *Burgundy*.

Four Years after this, 1470, King *Edward's* Sister, being married to the young Duke of *Burgundy*, Son of the fore-mentioned, and being attended from *London* to *Bruges*, where her Spouse's Court then was, by a very splendid Retinue, Mr. *Caxton* was one of them. In what Quality he served that Princess, we do not know; but it is plain from several Circumstances, that he was much in her Favour, and continued with her some Time.

It was while he was a Servant of this Lady's that he learned to print. This curious Art had about eighteen Years before, viz. in 1450, been first brought to Perfection, and practised at *Mentz* in *Germany*. The Occasion of his applying himself thereto was as follows. Almost immediately after his Entrance into her Family, the Dutchess (as my Author fancies, with a View to his becoming a Practitioner in the abovesaid Art, and introducing it into *England*, when he returned thither,) set him upon translating a *French* Book, containing a Collection of the Histories of *Troy*, into *English*. This Task lay very heavy on his Hands, thro' his Unskilfulness (as he himself says) in both the Languages, for more than two Years; and he had certainly cast it away at last unfinished, if his Lady had not then called for a Sight of the Work; and, though she found Fault with the Stile, which she advised him to amend, laid him under an Injunction of compleating it. Accord-  
ingly



ingly he proceeded in his Translation, “ which, as  
 “ he tells us, he began in *Bruges*, the 1st of *Marche*,  
 “ in the Yere 1468, continued in *Gaunt*, and fin-  
 “ ished in *Colen*, the 19th of *Sept.* 1471.” In the  
 mean while divers of his Friends solicited him for  
 Copies of it, and he very liberally promised to gra-  
 tify each of them. But finding it impossible, when  
 he had gone through the whole Performance, to  
 transcribe such a Number as he had inconsiderately  
 promised his Acquaintance: “ For as moche (to  
 “ use his own Words) as wrytynge of the [original  
 “ one] his Penne was worne, his Hand wery, and  
 “ his Eyen dimmed with over moch looking on  
 “ the whit Paper:—And that Age creped on him  
 “ daily, and feebled all his Body;” he determined  
 upon another Method, whereby he should be in a  
 Capacity of making good his Engagement:  
 “ Therefore, as he adds, he practised and learned  
 “ at his great Charge and Dispense, to ordeyne  
 “ the said Booke in Prynte, to the End that every  
 “ Man might have them attones; for all the Bokes  
 “ of this Storye, named *THE RECVYELL OF THE*  
 “ *HISTORY OF TROYE*, thus comprynted, were be-  
 “ gonne in oon Day, and also finished in oon Day.”

When the Book was printed, Mr. *Caxton* pre-  
 sented it to his redoubted Lady *Margaret*, who well  
 accepted thereof, and largely rewarded him. Dr. *Mid-*  
*dleton*, observes,\* “ That it has all the common  
 “ Marks of earlier Antiquity;” that “ the Letter  
 “ is rude; the Language incorrect; and that  
 “ there is a greater Mixture of *French* Words in it  
 “ than in his later Pieces, done after his Return  
 “ to *England*; and that this is one Proof of this  
 “ being the first Book that Mr. *Caxton* printed,  
 “ tho’ not the first he printed in *England*.”

While Mr. *Caxton* resided at *Cologn*, it is likely he  
 became acquainted with *Wynkyn de Worde*, *Theodoric*  
*Rood*, a Native of the Place, and *Thomas Hunte*, his

\* In his Dissertation on the Origin of Printing in England.

own Countryman, who were all Printers. The first of these seems to have come over with him, to assist him in the Practice of Printing, and continued with him to the Time of his Death. The other two were not long after him, and set up a Press at *Oxford*, where they printed in *Latin*, as will be shewn by and by.

When Mr. *Caxton* left *Cologne* or *Bruges*, to return to *England*, and set up the Craft of Printing there, is uncertain. From several Circumstances which my Author has laid together, he concludes, It could not be much before the latter End of 1473, or Beginning of 1474; or however, that he could not finish any Book of Consequence till the last mentioned Year.—Be this as it will, we are sure, that in 1477 he printed at *Westminster*; for in that Year was printed there his Book, called *The Dictes or Sayengis of the Philosophers*; but whether this was done somewhere in the Town or in the *Abbey* cannot be absolutely determined: My Author, for divers Reasons that he offers, supposes the latter to have been the first, if not the last, Place, where Mr. *Caxton* printed in this Kingdom; except, perhaps, in his own dwelling House towards the Close of his Life. He is inclined also to think he was at work there so early as 1474. At that Time the learned Dr. *Thomas Milling* was Abbot of this rich Foundation. He was also a Lover of polite Literature, and was reported to have a Knowledge of the *Greek* Tongue; an Accomplishment very uncommon in those Days. Now it is not at all improbable, that when Mr. *Caxton* had made himself known here in *England* by his Impression of *The Recuyel*, &c. he should be invited by one of this Character, to exercise his Art in his *Abby*. Or, it may be, this, as a convenient Place for that Purpose, may have been procured for him, by some of those many Gentlemen and Friends of his, whom he notes as expecting the fulfilling of

S

his

his Promise to them of his Translation of *The Recuyel* in print. However this be, it's said he had the Ambry or Almonry, which was commonly at the Entrance of the *Abby*, assigned to him by the Abbot for a Workhouse; and that from hence the Printing-Room is, to this Day, called a *Chapel*.

*The Game of the Chess*, my Author supposes was the first Book printed by Mr. *Caxton* in *England*, and that in the Year 1474. It was dedicated by him, *To the right noble, right excellent, and virtuous Prince GEORGE, Duke of Clarence, Erle of Warwic and of Salisbury, Great-Chamberlain of England, and Lieutenant of Ireland, oldest Brother of King Edward IV.* \*

The third Book Mr. *Caxton* himself mentions as translated out of *French* into *English*, and printed by him is, *This storye of Jason*. It has no Date; but if it be true, my Author says, that the antient Printers used to print second Editions of their Books not till about ten or twelve Years after the first, probably this Book, of which there was a second Edition in 1492, might be first printed about the Year 1475 or 6.

In 1477 he printed a Book, as above noted, entitled, *The Dictes or Sayengis of Philosophers, and of Socrates, at Westminster*. This is one of the Books omitted by Mr. *Caxton*, in his Recital of his first Performances. It was translated out of *Latin* into *French* by *William de Tignonville*, who was Provost of the University of *Paris*, 1408. The *English* Version was made from this by the

\* This is that Duke of *Clarence* who was, Anno 1478, impeached of High-Treason in Parliament, condemned, and at his own Desire, to avoid a public Execution, suffocated within the *Tower*, in a Butt of *Malmesey* Wine.



noble and puissant Lord *Antoine Wydevill*\*, and by that Lord given Mr. *Caxton* to print. — In the Library of *Lambeth* is a Manuscript of this Book, written in such a fine *Roman* printed Letter, that it equals any Print of the latter Ages: To it is prefixed a most beautiful Painting, representing King *Edward*, his Queen, the Duke of *Clarence* and his Children, and the Earl, in his Surcoat of Arms, presenting the Book.

The latter End of the same Year, viz. 1477, Mr. *Caxton* printed a Book called *The moral Proverbs of Chrystine of Pyse*. † It was originally *French*. The Author was a Native of *Pisa*, and stiled herself a *Woman Italian*; but her Father removing to *Bologne* in *France*, she wrote in the Language of that Country, and flou-

\* He was Son of Sir *Richard Wydevill*, the first Earl *Rivers*, and Brother to King *Edward's* Queen. After King *Edward's* Death he was beheaded by the Usurper *Richard III*.

† The *French* Title was *Les Proverbes moraux, et le Livre de Prudence, par Christine de Pisan fille de M. Thomas de Pisan, autrement dit de Bologne*. It consisted only of two Sheets in Folio. It was turned into *English* by the Lord *Antoine Wydevill*, as we see by the following Rhymes that are at the End of it, after *Explicit*.

Of these Sayynges *Chrystine* was Aucteureffe  
Whiche in makying hadde suche Intelligence  
That therof she was Mireur and Maistresse  
Hire Workes testifie the experience  
In *French* Language was written this Sentence  
And thus *Englisbed* dooth hit rehers  
*Antoin Widenylle* therl *Rivers*.  
Go thou little Quayer, and recommaund me  
Unto the good Grace of my special Lorde  
Therle *Ryueris*, for I have enprynted the  
At his commandement following euery Worde  
His Coppye, as his Secretary can recorde  
At *Westmestre*, of *Feurer* the xx Daye  
And of Kyng *Edward* the xvii Yere vraye,  
Enprynted by *Caxton*  
In *Feurer* the colde Season,

254 *The WORKS of the LEARNED.* Art. 18.  
 rished about the Year 1400.—In 1478 Mr. *Caxton*  
 printed, in Quarto, or a small Folio, a Piece en-  
 titled, *Memorare novissima*, which “ entreated of  
 “ the four last Things,” &c. This was likewise tran-  
 slated out of *French* by the abovesaid Sir *Anthony*  
*Wideville*.—In 1479 came out of his Press, a Book  
 named *Cordiale*, Folio. My Author suspects this  
 and the *Memorare Novissima* to be the same.

Whilst Mr. *Caxton* was thus printing Books in  
*English* at *Westminster*, and so much favoured and  
 encouraged by the Court, and by the principal  
 Nobility and Gentry, there seems to have been set  
 up by some Foreigner, or one who had learned  
 the Art abroad, another Press at *Oxford* to print  
 Books in *Latin*. Who this Printer was we do not  
 certainly know, he having omitted to put his Name  
 to those Books of his printed here, which are pre-  
 served. But by some *Latin* Verses at the End of  
 one of them, it is intimated, that he was one *Tho-*  
*mas Hunte* an *Englishman*, as aforesaid, who was  
 afterwards Partner with *Theodorick Rood*. However  
 this be, the three following Books, which are in  
 the Royal Library at *Cambridge*, the *Bodleian* at  
*Oxford*, and in other private Libraries, it's plain  
 were printed at *Oxford*, about the Time we are  
 speaking of.

1. *Expositio Sancti Jeronymi in Symbolum Aposto-*  
*lorum ad Papam Laurentium — impressa Oxonie et*  
*finita Anno Domini Mcccclxviii. xvii. die Decem-*  
*bris.*

2. *Textus Ethicorum Aristotelis per Leonardum*  
*Arretinum lucidissime translatus, correctissimeque im-*  
*pressus, Oxoniis, Anno Dñi Mcccclxxix.*

3. *Tractatus brevis et utilis de originali peccato edi-*  
*tus a Fratre Egidio Romano, Ordinis fratrum Here-*  
*mitorum Sancti Augustini. impressus et finitus Oxonie,*  
*A Nativitate Dñi Mcccclxxix. xiiii die Mensis Marcii.*  
 These three Books are all printed with the same

*German*

*German* Types, more plain and beautiful than some more modern ones. They have all of them a very regular Page; there is no Catch Word, and the Leaves are not number'd.

The first of these Books is plainly dated Mccccxviii. which is about eight Years after the Printers of *Mentz* were dispersed, and carried the Art of Printing to other Parts of *Europe*. This Circumstance, joined to that of the Type employed by this *Oxonian* Printer, which is thought to be nearly the same with that used by *Fust*, the first Printer, tho' somewhat different, has inclined several to suppose, that one of those Printers from *Mentz* might come over to *England*, and follow his Profession at *Oxford*. But my Author does not approve of this Opinion.

In 1483, four Years after the latest of the three Books, whose Titles we have just recited, was printed at *Oxford*, an Act of Parliament passed, whereby leave was given to "any Artificer or Merchaunt Straunger, " of what Nation or Country he was or should be " of, to bring into the Realme, and sell, by Re- " taile or otherwise, any Books' written or print- " ed." The Reason of this is, by another Act, said to have been, that there were " but few Prin- " ters within the Realme, which could well exercise " and occupie the Science and Crafte of Printing." This does not look as tho' this Art had been introduced and practised in *England* so long as fifteen Years before by so great a Master of it. It has therefore been thought, that the early Date of the first printed Book at *Oxford* is an Error, contradicted by the more modern Improvements in Printing, which appear in the Book itself; as the Neatness of the Letter, and the Regularity of the Page, above the Performances of *Caxton*, or however his more early ones, and the Use of Signatures: For it's a perfect Paradox, that the Art of Printing was almost in its Infancy brought to Perfection. The longer



Mr. *Caxton* printed, the more he visibly improved in it. *De Worde* improved it to a very great Pitch, and was a very curious Workman; and *Pinson* was become a thorough Master of it; as *Palmer*, himself an excellent Printer, assures us; which seems to imply, that they both excelled their Master *Caxton*. Besides, if a Printer superior to them all was settled at *Oxford*, at least six Years before the earliest of them, it is very natural to suppose, that they who occupied this Science, would have been more encreased than the above-mentioned Act intimates they were.

It's owned also to be difficult to account for this single Book's being printed at *Oxford* so early as 1468, and no other being printed there till 1479; and then two others being printed there with the same Types, and in the same Manner:—The best way of reconciling this Matter, my Author thinks, is, to suppose with the learned Dr. *Middleton*, that instead of Mccccclxviii, the Date should be Mccccclxxviii, an x being dropped, either by Design or Chance, as was very common with our early Printers.

Whether this *Oxonian* Printer died, or, for want of Encouragement, removed from *Oxford* to some other Place, is not now known. But in 1480 we find another in that City, one *Theoderic Rood*, a Native of *Cologne* in *Germany*, where my Author has supposed Mr. *Caxton* to have known him. He continued printing here till 1485; but how much longer we do not know. By some *Latin* Verses printed by him at the End of *Aretin's Latin* Translation of *Phalaris's* Epistles, it appears, that he had a Partner, one *Thomas Hunte*, an *Englishman*; and it is intimated as if by his Means, the Art was introduced into *England*. That Art, say the Verses, which *Jenson*, a Frenchman, taught the Venetians, the British Nation has learned by its own Ingenuity, or the Genius of one of its own Natives. *Nicholas Jenson*

*Jenson* printed at *Venice* in 1470; which being, at most, but the Year after the two *Spires* settling there, *Rood* ascribes to him the teaching the *Venetians* the Art of Printing. So here *Hunte* printing at *Oxford*, so soon as four Years after *Mr. Caxton* began to print at *Westminster*, *Rood* seems to mention him as the first that taught the *English* this Craft. But if what is here said does not any wise relate to *Hunte*, it must to *Caxton*, since they are the only *Englishmen* who were Printers at this Time. But, that *Hunte* is the Person meant, seems pretty plain, from its being added, that the Art of Printing *Latin*, which was first known to the *Venetians*, was now found by them at *Oxford*: Whereas *Caxton* printed chiefly *English* Books. It is added, that the *English* had a Taste of, and were pleased with the *Latin* Tongue; and that *Hunte* and *Rood* printed so many Books as to export or send them abroad, or however, sufficient to supply all Demands at home; so that there was no Occasion for the *Venetians* to send any of their printed Books hither, as they had used to do. But tho' this might be so, as is here surmised, the Care and Diligence of curious and inquisitive Persons have, my Author says, so far as he knows, preserved but four of the Books printed by these two Printers, and one even of them was not known till very lately, 1735. Unless we suppose *Hunte* to be the Printer of the three aforementioned anonymous Books in 1468 and 1479.

To return to *Mr. Caxton*; in 1480 he printed *Thymage or Mirrour of the World*, Folio, which he translated out of *French* into *English*, for *Hugh Brice*, Goldsmith, who was Sheriff of *London*, 1475, and afterwards knighted, and Mayor of the City 1485.—Sir *Hugh* had it translated and printed, to make a Present of it to the Lord *Hastings*, Chamberlayne to the King, and Governor of *Calais*. Next after this, is mentioned by

Mr. *Caxton* himself, as translated out of *French*, and printed by him, “ the xv Bokes of *Metamorphoses*, in which ben containid the *Fables of Ovid*.”

On the 10th of *June*, this Year, he finished the Impression of his Book called *The Chronicles of England, Folio*. This, he tells us, he attempted to do at the requeste of diverse Gentilmen ; and, that he enprinted it in the Abby of *Westminster*, by *London*. Before these *Chronicles* is a Table of the Contents ; to which is prefixed the following short Prologue.

“ In the Yere of thyncarnacyon of our Lord  
 “ *Jhu Crist*, 1480, and in the 20th Yere of the  
 “ Regne of *Kynk Edward IV.* at the Requeste of  
 “ dyvers Gentilmen, I have endeavoured me to  
 “ emprynte the Cronicles of *England*, as in this  
 “ Boke shall, by the Sufferaunce of God, follow.  
 “ And to thende, that every Man may see and  
 “ shortly find such Mater as it shall please him to  
 “ se or rede, I have ordeyned a Table of the  
 “ Maters shortly compiled and chapitred, as here  
 “ shall followe, which Booke begyneth at *Albyne*,  
 “ and endeth at the Begynning of the Regne of  
 “ our Soverayn Lord *Kyng Edward IV.*”

Then follows the Table, &c. which thus begins :  
*Fyrst is conteyned how Albyne with his Sisters entered into this Isle, and named it Albyon.*

The Book is divided into vii Parts, and cclxiii Chapters. The Title of the first Capitul, as it is call'd, is, *The Names of this Lond* ; and the Chapter begins thus : In the noble Land of *Sirree*, ther was a noble *Kyng and mighty* ;—which, my Author says, seems to intimate as if *Mr. Caxton* printed these *Chronicles* from a Manuscript Copy, compiled by somebody else, that begins in this Manner, as he observes more particularly hereafter. The Title of the last Chapter is the very same with that in the *Chronicles* printed with the *Fruetus Temporum*, by *Julyan Notary*, 1515, viz. *of the Deposition of Kyng Henry vi.*  
 and



and how Kyng Edward the iii. took Possession, and of the Bataile on Palme-Sunday, and how he was crowned. At the End is this Colophon.

“ Thus endeth this present Book of the Chron-  
 “ nicles of *England*, comprinted by me *William Cax-*  
 “ *ton* in the Abby of *Westminster* by *London*. Fyn-  
 “ nyshed and accomplyshed the x Day of *Juyn* the  
 “ Year of thincarnation of our Lord God 1480, and  
 “ in the xx Yere of the Regne of King *Edward IV*”.

About three Months after his printing these Chron-  
 nicles of *England*, Mr. *Caxton* printed a little Tract  
 in Folio, of the same Size with the *Chronicles*,  
 which he called, *The Description of Englonde, Wales,*  
*and Scotland*, and also *Yrland*. This was printed  
 from *John Trevisa's English Translation of Ranulph*  
*Higden*, the Compiler of the *Polychronicon*, and af-  
 terwards reprinted with the *Fruetus Temporum*, &c.

It seems as if about this Time, 1480, or a  
 little before, a third Printing-Press was set up in  
 the Town of *St. Albans*, about twenty Miles from  
*London*, by one whose Name, Sir *Henry Chauncy*  
 says, was *John Insomuch*, who is by Bishop *Bale*  
 said to be a Schoolmaster, and by *Pits*, a Prælec-  
 tor, or Reader of the Abby of that Place. But  
 however this be, we find, there was imprinted  
 this Year 1480, at *St. Albans*, a *Latin Book*, en-  
 titled, *Rhetorica nova Fratris Laurentii Gulielmi*  
*de Saona ordinis minorum compilata in alma univer-  
 sitate Cantabrigiæ Ann. 1478, impressa apud Villam*  
*Sancti Albani, 1480.\**

In 1483, it appears pretty certain, there was print-  
 ed here another Book, entitled *Fruetus Temporum*,  
 with the *Cronycle of Englonde*. In the Prologue to

\* So my Author says it is expressed in the printed Catalogue  
 of the late Bp. *More's* rare and uncommon Books. Though it  
 seems there is a Copy of this Piece in *Bennet College Library*,  
 that has no Account of the Printer's Name, or of the Place or  
 Time where or when it was printed.

it we are told, “ That in the Yere 1483, at Saynt  
 “ *Albans*, so that Men may know, Thactes,  
 “ namely of oure noble Kyngs of *Englond*, is com-  
 “ pylid togeder in oo Boke.” *De Worde* thus  
 speaks of it, in a Colophon at the End of his Edi-  
 tion of it, 1479. *Here endyth this present Cronycle*  
*of Englond, with the Fruyte of Tymes, compyled*  
*in a Book and enprinted by one sometime Scolemas-*  
*ter of St. Albans.*—This Book begins with a  
 Table of Contents, next follows a Prologue, which  
 begins thus : *Insomocke that it is necessary to all*  
*Creatures of Chrysten Relygyon, or of false Relygyon,*  
*or Gentyles or Machomites, to knowe their Prince or*  
*Pryncis that regne upon them, and them to obey ; so*  
*it is commodious to knowe ther noble Actes and Dedes,*  
*and the Circumstaunce of their Lives.*—After intima-  
 ting as Above, the Time when, and Place where  
 these Acts were compiled, it is added, that,  
 “ Moreover is translated out of *Latyn* into *Englishe*,  
 “ fro the Begynnyng of the Worlde, the Lygnage  
 “ of *Crist*.—The foure pryncypall Reames of  
 “ the Worlde, that is to saye of *Babylon*, of *Per-*  
 “ *cees*, of *Grekes*, and of *Romayns*, and all the  
 “ Emperours of *Rome*, or Popes, by Ordre, and  
 “ theyr Names, and many a notable Fader with  
 “ certen of their Actes.—Next are reherfed the  
 “ Names of the Auctours, of whome these Cro-  
 “ nycles been translated moost. Namely, *Galfry-*  
 “ *des Munmouth*, Monk, in his Book of *Brute* ;  
 “ *S. Bede*, in the Actes of *Englonde*, in his Boke of  
 “ Tymes ; *Gildas* in the Actes of *Brytagne* ; *William*  
 “ *Malmsbury*, Monk, in the Actes of the Kynges  
 “ of *Englonde* and Byshops ; *Cassiderus* of the  
 “ Actes of Emperors and Bishops ; *St. Austyn* de  
 “ *civitate Dei* ; *Titus Livius* de *gestis Roma-*  
 “ *norum* ; *Martyn*, Penitenciary to the Pope, in  
 “ his Cronycles of Emperors and Bishops ; and  
 “ namely *Theobaldus Cartusiensis*, conteynyng in  
 “ his

“ his Boke the Progresse of all notable Faders  
 “ from the Begynnyng of the World unto our  
 “ Tyme, with the notable Actes of the same.”  
 &c. &c.

Three Years after, 1486, was printed here the following Book, thus intituled, “ The Lynage of  
 “ Coot Armuris, and how Gentylmen shall be  
 “ known from Ungentilmen.—the Blasyn of Al-  
 “ maner Armys in *Latyn, Frenshe, and Englyshe*;  
 “ the Bokes of Hawkyng and Hunting, with  
 “ othir Plesuris diverse, translatyt and compylt to-  
 “ gedyr at *Seynt Albons*, 1486, Fol.” At the End  
 is this Colophon.

Here in thys Boke afore, are conteynt the Bokys of Hawkyng and Huntynge, with othir Plesuris dyverse, as in the Boke apperis, and also of Coot Armuris, a nobull Werke. And here nowe endith the Boke of Blasynge of Armys translatyt and compylt togedyr at *Seynt Albons*, the Yere from thyncarnacyon of oure Lorde *Jhu Crist*, 1486.

It is observed of the Books printed at this Press, and particularly of this last, that they are printed with a Letter much resembling that used by Mr. *Caxton*, in his first Works. From whence it has been supposed, that Mr. *Caxton* taught the Printer of them his Art of Printing, and furnished him with a Press and Types to print at *St. Albans*.

About the same Time that the Printing-Press was set up at that Place, there seems to have been two more erected, and wrought at, in the City of *London*, by *John Lettou* or *Letton*, and *William de Machlinia*, who by their Names should be *Germans*. They printed together and apart. Of the Books printed by them we have the three following preserved.

1. *Jacobus de Valencia* in Psalterium.—excus. in civitate Londoniensi ad expensas Wilhelmi Wilcock per me Johannem Lettou, 1481, Fol.

2. *Spe-*



2. *Speculum Christiani*—Iste libellus impressus est in opulentissima civitate Londiniorum per Wilhel mum de Machlinia, ad instanciam nec non expen-  
sas Henrici Urankenbergh mercatoris. Without  
any Date or Name of Place.

3. *Littleton's Tenures*.—At the End of the Book  
is printed this Colophon.

Explicint Tenores novelli imp̄si p̄ nos Johez.  
Lettou, & Willz de Machlinia in Citate Lon-  
diniare, juxta ecc'az oim scorde.

The Letter used by these two Printers is a very  
coarse *Gothic* one, and more 'rude than *Caxton's* ;  
by which it may be thought they both came from  
*Mentz*, or were some of the first Printers, who were  
not quite Masters of their Art.

I now return with my Author to Mr. *Caxton*,  
whom we left following his Business with his usual  
Application in the Abby of *Westminster*. In 1481  
he printed a Book called *Godfrey of Bologne*,  
or the last Siege and Conquest of *Jerusalem*, with  
many Histories therein comprised, Fol. of which  
some Notice has been taken before. This, Mr.  
*Caxton* tells us, was translated and reduced by him  
out of *Frenshe* into *Englishe* in thabbaye of *West-  
minstre*, to thende, that every Christen Man may be  
the better encouraged tenterprize Warre for the De-  
fense of Christendome, and to recover the said Cyte of  
*Jerusalem*.—and presented by him unto the mooste  
*Christen Kynge*, Edw. iii. &c.

This same Year Mr. *Caxton* is said to have print-  
ed *thystorye of Reynard or Reynart the Fox*, 4to.  
“ Wherein, says he, ben wreton the Parable of  
“ good Leryng,—for an Example to the People,  
“ &c. For I have not added ne mynished, but have  
“ followed as nigh as I can my Copy which was in  
“ *Dutche*, and by me *Willyam Caxton* translated  
into this rude and symple *Englyshe* in the Abbay  
“ of *Westminstre*, &c.”

In *August* this Year Mr. *Caxton* likewise *enprinted* into *English*, as he expressed himself, *Tully of old Age*. This, he tells us, “ was translated, and  
 “ Thistories openly declared by thordenaunce and  
 “ Desire of the noble auncient Knight Sir *Johan*  
 “ *Faldstoff* of the Countee of *Norfolk* Bannerette,  
 “ lyvyng thage of fourscore Yeres, enduryng  
 “ the Fayte of Armes haunting; and in admy-  
 “ nylstryng Justice and politique Governauce  
 “ under thre Kynges, that is to wete, *Henry IV.*  
 “ *V.* and *VI.* and was Governour of the Duchye  
 “ of *Angeou* and the Countee of *Mayne*; Capy-  
 “ tayne of many Townys, Castellys, and For-  
 “ tressys in the sayd Royame of *France*, &c.”  
 Tho’ our Printer has not named the Translator of this Discourse, he has been discovered of late to have been *Wyllyam Wyrcestre*, alias *Botaner*. He was an Antiquary and Physician; from whence, perhaps, he had the Name of *Botaner* or Herbalist; and an Astronomer of great Abilities for the Age he lived in. He was born at *Bristol*, Anno 1415, and sometyme *Servaunte*, and soget w<sup>th</sup> his reverent Master *John Fastolf Chevalier*, and exercised in the *Werres* continually above 44 Yeres: and in so great Favour with Sir *John*, that he left him one of the Executors of his last Will. He wrote a particular Treatise containing Memoirs of Sir *John’s* Life and Actions, which he entitled *Acta Domini Johannis Fastolf*, but whether in *English* or *Latin* is altogether uncertain. But however, this *English* Translation of *Tully’s* Book printed by *Caxton*, by whomsoever made, is not from the original *Latin*, but, as Mr. *Caxton* informs us, from the *Frenshe* of *Laurence de Primo Faeto*, done at the Commaundemente of the noble Prince *Lewis Duc of Bourbon*.

Along with this Piece of *Old Age*, Mr. *Caxton* printed another of the same Orator’s, Of Friendship. This last, he acquaints us, was turned “ into our  
 “ ma-

“ maternal *English* by the virtuous and noble Lord  
 “ *Typtoft* therle of *Worcester*, which in his Time  
 “ flowred in Virtue and Cunning, to whom he  
 “ knew none like emonge the Lordes of the Ien-  
 “ poralitie in Science and moral Virtue, and which  
 “ late pytously lost his Life.” \*

With these two Books of *Tully*’s were printed by Mr. *Caxton* two very elegant Orations of *Bonapartius Magnomontanus*, supposed to be spoken by *Cornelius Scipio* and *Caius Flaminius*, who were Rivals in the Courtship of *Lucretia*, the Daughter of *Brutius*: The Design or Argument of which is, to shew wherein Honoure shoulde reste or consist. These Orations were likewise translated by the right virtuous and noble therle of *Worcester*. Mr. *Caxton*, when he tells us this, goes on with a most pathetic Encomium on the many Excellencies of this Lord, as my Author recites at large.

The next Year, 1482, we find Mr. *Caxton* employ’d in printing a celebrated Book, and often quoted by our antient Writers, entitled *Polychronicon*. This was the Work of one *Ranulph Higden* or *Hikeden*, commonly called *Ralph Chester*, an *English Benedictine* Monk of the Monastery of *St. Werburgh’s* in *Chester*, about the Year 1357, in which he ends his Collections.—At the Command of *Thomas Lord Barkley*, was a Part of this Chronicle translated in *English* from the original *Latin*, by his Chaplain *John Trevisa*. His Version begins with “ *Julius Cæsar*, by Counsell of the Senators of *Rome*, ordeynyng wise Men and ready  
 “ to measure and describe all the World about.”

\* It seems, being Lieutenant of *Ireland* under the Duke of *Clarence*, King *Edward’s* Brother, and falling into the Hands of the opposite Party during the short Restoration of *Henry VI.* Advantage was taken of that Opportunity to attaint him of Treason, for which he was condemn’d by a Faction, and beheaded.

This



This Book Mr. Caxton now undertook to put in Print, and added a Continuation of it to 1460, collected by himself, which was finished by him at the Press the 2d of July 1482. Of this Work my Author gives a very circumstantial Account, which comprehends a Variety of curious Remarks.

The next Year, viz. 1483, Mr. Caxton printed the following Treatises.

I. *The Pilgrimage of the Soul*. This was written in French by Antoine Gerard, and intitled *Le Pelerinage de l'Ame*, printed at Paris A. D. 1480. II. *Liber Festivalis*, or *Directions for keeping Feasts all the Year*, 4to. My Author does not certainly know about what Time this Book was composed. His Description of it is very explicite and particular; that and some Reflections occasioned thereby, taking up near thirteen Pages. III. *The Fables of Æsop*, Avian, Alphonfus, and Poggius; translated out of French into English, at Westminster. The Leaves of this Book are numbred thus; i<sup>o</sup>, ii<sup>o</sup>, iii<sup>o</sup>, and it has the Signatures, but not the Direction or catch Word, or any Date. IV. *Confessio Amantis*, the Confession of the Lover. This Book was made by John Gower, in English Verse, and enprynted by Mr. Caxton at Westminster, and fynyshe the 2d Day of Septembre, the first Yere of K. Rychard the 3d. V. *The Boke of thordre of Chyvalrye or Knyghtbode*. This, Mr. Caxton tells us, he translated out of Frenshe into Englyshe at a Request of a gentyl and noble Escuyer, and presented it to K. Richard III. 1413. to thende that he commaunde this Booke to be had and redde unto other young Lordes, Knyghtes and Gentylmen within this Royaume, that the noble Ordre of Chyvalrye be hereafter better used and honoured than hit hath ben in late Days passed. It is a thin Quarto, and contains eight Chapters. VI. *The Legende of Sayntes*, called *The golden Legend*. It was intitled in Frenshe, out of which Caxton translated it,

La

*La Legend d'Oree*; and is a thick Folio printed in double Columns. He tells us, "That this Book *William Erle of Arundel*, defyred him "to continue and accomplish, and promised him "to take a reasonable Quantity of them, and sent "to him a worshipful Gentilman, a Servaunt of "his named *John Stancy*, promising, that the sayd "Lorde should, during *Caxton's* Life, geve and "graunt to him a yerely Fee, that is to note, a "Buck in Summer, and a Doo in Winter." VII. Mr. *Caxton* tells us, That he added to this Boke that which is said or callid *Cathon*, translated out of *Frenshe* into Englishe in thabbaye of Westminstre, 23d of Decembre, 1483. It contains *Cato's* Distichs or Precepts, in *Latin*, with a Version and Comment in *Englishe*. VIII. *The Booke of thenseignements and techinge, that the Knyght of the Toure made to his Daughters, and speketh of many fayre ensamples*, Fol. This, Mr. *Caxton* informs us, was translated by him "out of *Frenshe* into our maternal "Englyshe Tongue, by the Requeste and Desire "of a noble Lady, whiche had brought forth the many noble and fayre Daughters, and for the Zeal "and Love that she has always had to her fayre "Children, and yet hath for to have more Know- "leche in Vertue had desired him to translate it." &c. This Booke was enprynted at *Westminstre* the last Day of *Janyver* 1 Ric. III. Fol.

The next Year 1484, Mr. *Caxton* printed a Book called *The Ryal Book, or Book for a Kyng*; in *Frenshe, le Livre Royal*: In which ben comprysed the x Commandementes, the xii Articles of the Faith, the vii deedly Synnes, the vii petitions of the *Pater Noster*, the [vii] Yestes of the Holy Ghoost, the vii Vertues, &c. — "This ryal "Book, Mr. *Caxton* observed, was compiled at "Request of King *Phelyp le Belle* of *Fraunce*, "1279, and was reduced by himself, out of *Frenche* into

“ into *Englishe*, at the Requeste of a singuler  
 “ Frende,” &c. It is in Folio, with Figures.

In 1485, Mr. *Caxton* printed the three following  
 Books : 1. *The story of the noble and valyaunt Knyght*  
*Paris, and the fayr Vienne, the Daughter of the*  
*Dolbin of Viennois.* This Piece Mr. *Caxton* tran-  
 slated out of *Frenshe* into *English*. II. *The Lyf of*  
*Kyng Arthur, of his noble Knyghtes of the round*  
*Table, and in the End the dolorous Deth of them all.*  
 “ This, *Caxton* tells us, was reduced into *English*  
 “ by Sir *Thomas Malory*, and by himself divided  
 “ into xxi Books, chapitred and enprinted and fy-  
 “ nyshe in thabbey of *Westminstre*, the last Day  
 “ of *Juy*l this Yere.” III. *The Lyf of Charles the*  
 “ *Great.*”

Mr. *Palmer*, in his History of Printing, takes  
 Notice of a Book of Homilies as printed this Year  
 by Mr. *Caxton*. But my Author supposes this to  
 be no other than the *Liber Festivalis* above-men-  
 tioned. The same Writer tells us, that this Year  
 Mr. *Caxton* likewise printed *Vite Patrum* ; but in  
 truth it was not printed till after his Death. He  
 also says, That the next Year, viz. 1486, he print-  
 ed a Book entitled, *A Treatise against Pride* : Of  
 this last my Author can give no Account.

The Year ensuing he printed *The Book of good*  
*Manners.* Fol. This, Mr. *Caxton* acquaints us,  
 “ was compiled by the venerable Frere *Jaques le*  
 “ *Graunt*, lycencyat in Theology, Religious of the  
 “ Order of St. *Austin*, and, that the Booke is of  
 “ Auctorite, for as moche as there is nothyng sayde  
 “ therein but for the most Part it is alledged by  
 “ Scripture or ellis by Sayeng of holy Seyntes,  
 “ Doctours, Philosophres.”—It was delivered to  
 Mr. *Caxton* by a special Friend of his, a Mercer of  
 London, *William Praat*, and translated by him out  
 of *Frenshe*, fynyshe the viii of *Juy*n MIIII<sup>C</sup>CLXXXVI.  
 and enprynted xi of *May* after, 1487.



There do not appear any of Mr. *Caxton's* Books printed the next Year, 1488; though Mr. *Palmer* indeed speaks of one printed by him therein, named *Dives and Lazarus, A Dialogue on the Decalogue*. Fol. But this seems to be such a Mistake as he made about the *Vite Patrum*, which was printed by *De Worde*, A. D. 1495, as this Book was by the same Printer 1496.

In the next Year were printed by Mr. *Caxton* the two following Books, I. *The Doctrinal of Sapience*. Of this he tells us, That “ the ryght reverend  
“ Fader in God *Guy de Roie*, by the dyvyne Misericordie  
“ racyon Archbishop of *Sence*, had doon this  
“ Boke for the Helthe of his Soul, and of the  
“ Soules of alle his People;---and in especyall for  
“ symple Laymen, to styr them up to Devotion,  
“ and that it was translated by him out of *Frenshe*  
“ at *Westmestre*, and fynyshe vii of May, 1489.  
II. *The Book of the Fayt of Armes and Chyvalrye*  
*which Christine of Pyse drew out of Vegetius de re*  
*militari*. This was originally *French*. Mr. *Caxton*  
lets us know, it was delivered to him by the most  
*Christen King and redubted Prynce his soverayne Lord*  
*Henry VII. Kyng of Englund and of Fraunce in his*  
*Palais of Westmestre the 23d of Janyuere the ivth*  
*Yere of his Regne, who desyred and wylled him to*  
*translate this said Booke, and reduce it into our Eng-*  
*lish and natural Tongue, and to put it in Prynte.*

The next Year Mr. *Caxton* printed the two ensuing Pieces. I. *The Boke of Eneidos made in Latyn*  
*by that noble Poet and grete Clerk Vyrgyle*. This  
Boke was translated out of *Latin* into *French*, as  
Mr. *Caxton* tells us, by some noble Clerk of  
*Fraunce*: *To the Honour of God Almyghty, and to*  
*the glorious Vyrgyne Marye, Moder of all Grace,*  
*and to the Utylyte and Prouffyt of all the Polycye*  
*mondynre this presente Booke, compyled by Vyrgyle, a*  
*ryght subtyl and ingenious Oratour and Poete; &c.*

It was translated by Mr. Caxton, out of French Prose into English,—and presented by him unto the byeborne his to commynge naturell and soverayn Lord Arthur Prince of Walys, Duc of Cornwall, and Erle of Chester, first begotten Son and Heyer unto our moste dradde, natural and soverayne Lord, and most Chrysten Kyng Henry VII.

It seems, my Author says, as if now, either Mr. Caxton's Busines was upon the Decline, or that he was about leaving it off, since he tells us, in his Prologue to this Book, That “after dyvers  
“ Werkes made, translated and achiev'd, *having no*  
“ *Werke in Honde*, he sitting in his Study, where  
“ as laye many dyuerse Paunflettis and Bookys,  
“ happened, that to his Hande came this lytyl  
“ Booke in *Frenshe*.” This my Author supposes to be the same with what is called, *The History of Eneas*.

II. *A lyttle Trayte short and abreged, spekyng of Tharte and Crafte to lerne well to deye*; translated out of *Frenshe* into *Englyshe*, by William Caxton, the xv Day of Junyn 1490, Fol.

Beside the forementioned Books, we find several others, printed by this diligent and laborious Man, without the Name of the Place, or any Notice of the Time when they were printed. Some of these my Author has taken notice of in the Order of Time in which he thought it most probable they were published. Of those which he has not hitherto spoken of, here follows an Abstract of the Account he has given; beginning with those which are imagined to be some of Mr. Caxton's first Performances.

I. *Boecius de Consolacione Philosophie*. This, Mr. Caxton tells us, was translated out of Latyn into our usual and Moder Tongue, by the worshipful Fader and first Foundeur and Embelisher of ornate Eloquence in our English, Maister Geffrey Chaucer. It is printed with a Part of Boecius's Latin, and at the End of the Book is an Epitaph for Chaucer, in La-

*in Verſe*, made by *Stephen Surigon*, Poet Laureat of *Milan*, at the Coſt and Inſtance of *Mr. Caxton*. The Book is without any Signatures, numbering of Leaves, Date, or Place. II. A Collection of *Chaucer's* and *Lydgate's* Poems, 4to. This is alſo without any Signatures, Date, or Name of Place or Printer. III. *The Book of Fame* made by *G. Chaucer*. Fol. IV. *Canterbury Tales* by *Chaucer*. Fol. V. *Troilus* and *Creſcide*. VI. *The Lyf of the glorious Vyrgyn and Martyr Saynt Katheryn of Sene, with the Revelations of Saynt Elyſabith the Kyng's Daughter of Hungarie*, Fol. VII. *Speculum vite Chriſti, or the Myrroure of the bleſſed Lyf of Jheſu Cryſte, compiled from the Latin Book of Dr. Bonaventure de Meditacione Vite Chriſti—together with a ſhort Treatyce of the beſt and moſte worthy Sacramente of Chriſte's bleſſid Body, and the marvelles thereof*. Fol. VII. *Directorium Sacerdotum: Sive ordinale ſecundum uſum Sarum, una cum Defenſorio ejuſdem Directorii, item Traſtatus qui dicitur crede mihi*. Fol.

The three laſt of the foregoing are the only Books that we have of *Mr. Caxton's* printing in *Latin*, tho' there is a good deal of the *Latin* Text intermixed with ſome of the Tranſlations which he printed; as of *Boetius*, *Cato*, the xii *Prouffits of Tribulacyon*, *Speculum Criſti*, *Tharte or Craſte of dying*. This, however, is a Proof that he did not confine himſelf to the printing of *Engliſh* Books only. There follow

IX. *The Chaſtyſing of Goddes Chyldren*, a Book prouffitable for *Manne's Soule*, and right comfortable to the Body, an ſpecially in Adverſite, Fol.

X. *A Booke compoſed of diuerſe goſtly Matters*, Fol. of which the firſte Treatyſe is named *Orologium Sapiencie*, ſhewing ſeven Pointes of true Love of everlaſtyng Wiſdom. At *Weſtminſtre*, Fol.  
 “ This Name was gyven herto, as hyt is ſeyde  
 “ in the Proheme of the Boke, bycauſe that the  
 “ Matter thereof was ſhewn to him that wrote hit,



“ as in a Visioun, under the Figure and Likeness  
“ of a wonder fayre *Orologe*, seted and aray’d with  
“ passynge fayre *Roses*, with *Symbales* sweet  
“ sownynge,” &c. XI. *The Curiale of Alan Charetier*, translated out of the *French* into *Englisb*, and printed by Mr. *Caxton*. *Charetier* was a famous *French* Poet and Historian, and Secretary to *Charles VI.* and *VII.* Kings of *France*. Among the Books he wrote this was one, which he entitled *Curiale Gallicum*. He was a great Refiner of the *French* Language, and died *A. D.* 1458.

To these Books of Mr. *Caxton*’s printing some have added the following ones, as, my Author supposes, without any Printers Name or Date. I. *The Life of our Lady*, by John Lydgate a Monk of Bury. II. *The Life of St. Edward the Confessor*. III. *The Life of St. Winifrid*, 4to. IV. *St. Austin the Monk* raising two dead Persons, 4to. V. *The Spousage of a Virgin*, 4to. VI. *The Siege of Rhodes*, Fol. By John Kay, Poet-Laureat to King *Edward IV.* VII. *The Book of Arts and Sciences*, Fol. VIII. *De Fide et Cantu Famule Sue*.

But now, as above intimated, Mr. *Caxton* seems to have been almost quite worn out. At this Time, *A. D.* 1491, he must have been of a considerable Age; according to the most natural Computation that can be made, not less than, or rather above, fourscore. However this be, we are informed by *De Worde*, that he still kept himself busy, tho’ we do not find that he printed any Thing after the Year 1490. He fynysbed at the last Day of his *Lyff*, a Book called *Vite Patrum*, or the right devout and solitarye *Lyfe* of the aunciente or olde holy *Faders Heremytes* dwellyng in the *Desertes*; which was first written in *Latin* by St. *Hierome* Cardinal, and translated by Mr. *Caxton* out of *French*. But he did not live to print it; *De Worde* printed it in his Master *Caxton*’s House three Years after his

Death, which happened some Time before *June 3, A. D. 1492.* It appears he left to the Parish of *St. Margaret's Westminster*, wherein he long dwelt, and dyed, thirteen of his printed *Golden Legends*; and his Executors gave to it, in 1504, two *Bokes of the Lyfe of Seynt Katerine*, and two of *the Birth of our Lady*. We find no mention of any Wife or Children of Mr. *Caxton's*; so that, very probably, he was never married.

In his printed Books, as my Author remarks, he always expressed a great Sense of Religion, and wrote like one who lived in the Fear of God, and was very desirous of promoting his Honour and Glory.—He made choice of such Books to print as had a Tendency to promote Religion, and encourage Virtue and good Manners.—But one cannot well help observing, on considering what those Books were which he published, at how low an Ebb Knowledge or Learning was then here in *England*, and how poor and insipid the general Taste. His Performances were, we have seen, very near all in our Language, and they, for the most Part, Translations from the *French*, and not original Compositions of any of our own Countrymen. Tho' he practised the Art of Printing near twenty Years, we do not see that he printed any one Classical Writer, or any Edition of any of the *Greek* or *Roman* Poets and Historians. No, not even in the famous University of *Oxford*, where the Press was wholly employed in *Latin* Books, do we yet find any one of these proceeding from it.

He appears to have been a very humble, modest, and grateful Man. He often styles himself *a rude and simple Person*, confesses his Ignorance, and expresses himself in other Terms so submissive and self-abasing as are very uncommon, and more easily admired than imitated. A Proof of his Gratitude is his owning the particular Encouragement and

and Benefactions he received, and especially his Obligations to the City of *London*; of which he says, in his Dedication of *Cato*, “ I *William Caxton*, Cytezeyn and Conjurye of the same, of the “ Fraternyte and Fellowship of *Mercery*, owe of “ Ryght my Servyse and good Wyll to it, and of “ very Dute am bounden naturelly to assist and “ counceille hir as fer forth as I can, as to my “ Moder, of whom I have receyved my Nouriture “ and *Lyvyng*, and shall praye for the good “ Prosperite and Polecy of the same duryng my “ *Lyf*.”

His Compass of Literature was not very large. The *English* and *French* Tongues furnished him with all his Erudition; tho’ he was not ignorant of the *Dutch*, seeing he translated *Reynard the Fox* out of it.

We may perceive, by the Account which has been given of his printed Books, that he was in great Favour and Request with the Princes and Noblemen of his own Time: Tho’ he owns he was not acquainted with some of those to whom he dedicates them. This seems to confirm the Opinion of his being the first who introduced the noble Art of Printing into this Kingdom; since, had there been any one before him, however, so long as six Years, which some pretend, it’s scarce credible that he should have been so much careffed and fully employed, and have flourished as he did, in the Sunshine of the *English* Court and principal Men of the Nation.

As to his Printing, it has been observed, that his first Performances are very rude and barbarous. He used a Letter resembling the Hand-writing then in use. It was, Mr. *Palmer* says, peculiar to himself, and easily distinguished from any other, being a Mixture of *Secretary* and *Gothic*, as to Shape; and sometimes of *Great-Primer* as to Size;



especially in printing proper Names. He had a way of joining almost any two Characters together; which, perhaps, might induce Mr. *Bagford* to suppose, that the Types which he used were not distinct, or fusile Types, made of Metal, and cast in Molds, as they are now. In his Titles he used the *German* Text, or what our Printers call the *Gothic*, of the Size of *Great Primer*; and sometimes he mixed it with his *Secretary*, or common Print, as our Printers now do the *Italick*. Like the other Printers of his Time, he never used any Catch-word, but placed the Signatures where that now stands; and rarely number'd his Leaves, but never his Pages. The *Liber Festivalis* is the only one of his Books whose Lines are not spaced out to the End, which, Mr. *Palmer* remarks, is an After-Improvement and Elegancy introduced by Mr. *Caxton*, in Imitation of foreign Printers. In most of his Books he only printed, as the Manner then was, a small Letter at the Beginning of his Chapters, to intimate what the Initial or Capital Letter should be, and left that to be made by the Illuminator, who wrote it with a Pen, with red, blue, or green Ink: But in some of his Books he used flourished Initials, or what are called blooming Capitals. As he printed long before the present Method of adding the *Errata* at the End of Books, so his extraordinary Exactness obliged him to more Pains than can be easily imagined; for after a Book was printed off, his way was to revise it, and correct the Faults of it with red Ink, as they then used to correct their written Books. This being done to one Copy, he caused one of his Servants to run through the whole Impression, and to do the like to every Sheet with a Red-lead Pencil, which he himself afterwards compared with his own corrected Copy, to see that none of the Corrections he had made were omitted.

His Books are printed on Paper made of the Paste of Linnen Rags, very fine and good, almost like the thin Vellum on which they used to write their Books in that Age. When this was first invented my Author has not been able to find; but from certain Circumstances he mentions, it seems probable, this kind of Paper was used in *England* so early as the Year 1370, just a Century before it was known in *Germany*. Whether this Paper which *Caxton* used was made there, is not certain; but *Wynken de Worde*, in his Edition of *Bartholomei Opus de Rerum Proprietatibus*, in *English*, Folio, without Date, mentions one *John Tate* as a Maker of it in this Kingdom at that Time. The Ink which Mr. *Caxton* used is thorough black and lasting.

When the Printers first began generally to use the Catch-word, and numbering the Leaves of their Books, is not, perhaps, easy to determine. At *Venice* the Direction Word was not used by the Heirs of *Luke Anthony*, so long after the first Introduction of printing there as 1560. *Henry Stephens*, who printed at *Paris* 1513, numbered his Leaves, as did other Printers of that Place so early as 1508, 10. *John Brilienger* of *Strasburg*, numbered his with *Roman Capitals*, as Mr. *Caxton* did the *Æsop's Fables* which he printed. *Jacob Aurick*, at *Embsden*, 1534, numbered every other Leaf; and *John Lufft*, at *Witteberg*, the same Year, tho' he used the Signatures and Direction-Word, did not number any of his Leaves. *Andrew Cratandre* and *John Frobenius*, at *Basil*, 1521, numbered the Pages of their Books; and yet *Adam Peters*, who printed at the same Place, 1522, only numbered the Leaves of his: But neither he nor *Cratandre* used the Direction Word. *Martin Morin* at *Roane* in *Normandy*, 1499, used no Direction Word, and did not number either the  
Leaves

Leaves or Pages of his Books, and put the Signatures only on every other Leaf of the first half Sheet in Quarto, thus ai, aii.

Mr. *Caxton* had a Foreman, or Journeyman, one *Wyndkyn de Worde*, a German, who seems to have come into *England* with him from *Cologne*. However he lived with him in his House at *Westminster*, and after his Death succeeded him there, for some Time, in his Business. He used his Master's Cypher with some small Variation. Mr. *Caxton* had likewise an Apprentice, one *Richard Pynson*, an *Englishman*, as my Author supposes; who, in the Year 1493, set up for himself at the *Temple-Bar*, at the Sign of the *George*, *London*; and afterwards was Printer to King *Henry VII.* This Man also used his Master's Cypher, with some little Difference; and lived in great Friendship with his old Fellow-Servant *De Worde*. This *De Worde*, by his excellent Method of Disposition, Composition, and Press-work, far excelled his Master, and even rivalled any of his Contemporaries abroad. He was the first that introduced the *Roman Letter* into *England*, which he used for the same Purposes, among the *Gothic*, as we do the *Italic* with the *Roman* at this Day. His Letter is different from most other Printers, and is cast so true, and stands so well in Line, as not to be out-done by any since. He was the only Printer known in *England* that used the small bodied Letters in the Infancy of the Art. And upon the Whole, he was a very curious, laborious, and indefatigable Workman. This Character of him is Mr. *Palmer's*, who says also of *Pynson*, that he was a thorough Artist. So much, as my Author remarks, was this noble Mystery of Printing improved and perfected here among us, in little more than a Space of twenty Years.



## ARTICLE XIX.

*The Miscellaneous Works in Prose and Verse of Mrs. Elizabeth Rowe. The greater Part now first published, by her Order, from her Original Manuscripts, by Mr. Theophilus Rowe. To which are added, Poems on several Occasions, by Mr. Thomas Rowe. And to the Whole is prefix'd an Account of the Lives and Writings of the Authors. In Two Volumes. London: Printed for R. Hett, at the Bible and Crown in the Poultry; and R. Doddsley, at Tully's-Head in Pall-Mall. 1739. Octavo. Pages 392, 322.*

I Cannot recollect any of the Female Sex in this Nation, who has made a more illustrious Figure, either as a Poetess, or a pathetic Prose Writer on divine and moral Subjects, than the excellent Author of a considerable Part of these Volumes. Her Name has long carried with it an amiable Idea, and those beautiful Compositions, published in her Life-time, under the Title of *Friendship in Death*, &c. were sufficient Evidences of the Sweetness and Piety of her Disposition, as well as the Purity of her Taste, and the Sprightliness of her Fancy. The Reader will find those Pieces which she has contributed to this Collection, not unworthy of her elegant Pen; they are formed to convey Delight as well as Instruction.

In the first Volume we have the Lives of our two Authors, to which are annexed Poems addressed to Mrs. Rowe on several Occasions, with Elegies on her  
Death.

Death. These are followed by her own poetical Compositions, intermixed with some few complimentary ones by other Hands.

In the second Volume are three short Dialogues. In the first we see the Folly, Wickedness, and evil Effects of a Temper inclined to ridicule the personal Infirmities of others. In the second we have an affecting Representation of the unhappy Consequences of Gaming : The Picture of Lady *Harriot*, in this Piece, who had been too much addicted to Play, and was reclaimed by a dangerous Fit of Sickneſs, is very edifying. In the third we have juſt Reflections on the Vanity of a gay Life. Theſe Dialogues are followed by about 150 of Mrs. *Rowe's* Letters; ſome under fictitious Names, others to Ladies and People of Rank and Quality, with ſeveral to Mr. *Rowe* and his Relations. The laſt ſeventy Pages are filled with that Gentleman's Poems and Tranſlations. Inſtead of any Specimens of theſe miſcellaneous Performances, I ſhall here adjoin an Extract of thoſe Memoirs of the Authors, which, as I have ſaid, are at the Head of them.

Mrs. ELIZABETH ROWE was born at *Ilcheſter* in *Somerſetſhire*, Sept. 11. 1674, being the eldeſt of three Daughters of Mr. *Walter Singer*, a Gentleman of a good Family, and Mrs. *Elizabeth Portnell*, both of them Perſons of very great Worth and Piety. During the Life of his Wife, Mr. *Singer* reſided at *Ilcheſter*, but ſoon after her Deceafe, removed into the Neighbourhood of *Frome* in the ſame County; where he became ſo well known and diſtinguiſhed for his good Senſe, primitive Integrity, Simplicity of Manners, uncommon Prudence, Activity and Faithfulneſs in diſcharging the Duties of his Station, inflexible Adherence to his Principles, and at the ſame Time truly catholic Spirit, as to be held in high Eſteem, even by Perſons of ſuperior Rank: My Lord *Weymouth*, who was reckoned

oned a very good Judge of Men, not only writing to him, but honouring him with his Visits; as did the devout Bishop *Kenn* very frequently, sometimes once a Week; such a Charm is there in unaffected Goodness, and so naturally do Kindred Souls, warmed and actuated by the same heavenly Passion, and pursuing the same glorious End, run and mingle together with the greatest Pleasure, after they are once acquainted, notwithstanding any accidental Diversity of Sentiments in some smaller Things. This is mentioned to the Honour of that venerable Bishop, as well as of Mr. *Singer*.

Of Mrs. *Rowe's* two Sisters, one died in Childhood; the other survived to her twentieth Year, a lovely Concurrent in the Race of Virtue and Glory.

She had the same extreme Passion for Books as her elder Sister, chiefly those of Medicine, in which Art she arrived to a considerable Insight; and if it could not be said of them both, in the Letter, as of the virtuous Woman in the *Proverbs*, that their Candle went not out by Night, yet it frequently burnt till after the Middle of it; so great was their Thirst of Knowledge, and the Pleasure they had in gratifying it.

Those who were acquainted with the extraordinary Person (whose Memoirs we are writing) in her childish Years, could not but have observed a great many Things not common in that Age of Life, which then promised the bright Day that afterwards ensued; and it must have been with peculiar Satisfaction that Mr. *Singer*, in whom parental Affection conspired with a penetrating Discernment to heighten the Pleasure, beheld the early Dawnings of a great and good Mind in this his charming Daughter.

When she received the first serious Impressions of Religion, does not appear; it might be, probably, as soon as she was capable of it; at once *perceiving* her Obligations to the Author of her *Being*, and,  
in



in the same Measure, as her opening Reason discovered these to her, *feeling* the Force of them.

There is so great a Similitude between *Painting* and *Poetry*, as being each of them a pleasing and judicious Imitation of Nature, and depending upon the Beauty and Strength of the Imagination, that it is no Way surprising, one who possessed the latter of these Faculties in so high a Degree of Perfection, did very early discover an Inclination to the other ; which has often the same *Followers*, perhaps always the same *Admirers* ; it having been seldom known that those who have excelled in one of these Arts, have not at least had a Taste for the Charms of the other, and been qualified to judge of its Beauties, whether they have made any Attempt in it or no.

Accordingly Mrs. *Rowe* loved the Pencil when she had hardly Strength and Steadiness of Hand sufficient to guide it ; and in her Infancy (one may almost venture to say so) would squeeze out the Juices of Herbs to serve her instead of Colours. Mr. *Singer* perceiving her Fondness for this Art, was at the Expence of a Master to instruct her in it ; and it never ceased to be her Amusement at Times, and a very innocent one it was, till her Death.

She was also, what every one acquainted with her Writings will suppose of such a well tuned Soul, very much delighted with Music ; chiefly of the Grave and solemn Kind, as best suited to the Grandeur of her Sentiments, and the Sublimity of her Devotion.

But her strongest Bent was to *Poetry* and *Writing*. Poetry indeed was her favourite Employment in Youth, her most distinguishing Excellence. So prevalent was her Genius this Way, that her very Prose had all the Charms of Verse without the Fetters, the same Fire and Elevation, the same bright Images, bold Figures, rich and flowing Diction. She could hardly write a familiar Letter but it bore,  
the

the Stamp of the Poet. One of her Acquaintance remembers to have heard her say, she began to write Verses at twelve Years old, which was almost as soon as she could write at all. In the Year 1696, the 22d of her Age, a Collection of her Poems on various Occasions was published at the Desire of her Friends, which we may suppose did not contain all that she had by her, since the ingenious Prefacer gives the Reader to hope that the Author might in a little while be prevailed with to oblige the World with a second Part, no Way inferior to the former.

Though many of these Poems are of the religious Kind, and all of them consistent with the strictest Virtue; yet some Things in them gave her no little Uneasiness in advanced Life. To a Mind that had so entirely subdued its Passions, or devoted them to the Honour of its Maker, what could not be absolutely approved, appeared unpardonable; and, not satisfied to have done no Injury to the sacred Cause of Piety, she was displeased with her having writ any Thing that did not directly promote it.

What first introduced her into the Notice of the noble Family at *Longleat*, was a little Copy of Verses of hers, with which they were so highly delighted, as to express a Curiosity to see her; and the Friendship that commenced at that Time, subsisted ever after; not more to her Honour, who was the Favourite of Persons so much superior to her in the outward Distinctions of Life, than to the Praise of their Judgment who knew how to prize, and took a Pleasure in cherishing so much Worth. Her Paraphrase of the 38th Chapter of *Job* was writ at the Request of Bishop *Kenn*, who was entertained in that House, and gained her a great deal of Reputation. She was not then twenty.

She had no other Tutor for the *French* and *Italian* Languages, than the honourable Mr. *Thynne*, Son to the Lord Viscount *Weymouth*, who willingly took

took that Task upon himself, and had the Pleasure to see his fair Scholar improve so fast under his Lessons, that in a few Months she was able to read *Tasso's Jerusalem* with great Ease.

Her shining Merit, with the Charms of her Person and Conversation, had procured her a great many Admirers. Among others, 'tis said the famous Mr. *Prior* made his Addresses to her. But Mr. *Thomas Rowe* was the Person reserved by Heaven to be the happy Man ; both to be made, and to make happy.

This Gentleman was born at *London*, April 25, 1687, the eldest Son of the Reverend Mr. *Benoni Rowe*, who, with a very accurate Judgment, and a considerable Stock of useful Learning, joined the Talents of Preaching, and a most lively and engaging Manner in Conversation. He was of a genteel Descent both on his Father and Mother's Side ; but he thought too justly, to value himself on such extrinsick Circumstances. His superior Genius, and insatiable Thirst after Knowledge, were conspicuous in his earliest Youth. He was able to read as soon almost as he could speak ; had such a Pleasure in Books, as to take none at all in the Diversions which Children are so fond of ; and when he was sometimes prevailed on to make one in the Recreations of his Companions, his Unreadiness and Inattention plainly shewed it was not out of Choice, but merely in Compliance with their Importunity, that he engaged.

He commenced his Acquaintance with the *Classics* at *Epsom*, while his Father resided there ; and by his swift Advances in this Part of Learning, quickly became the Delight of his Master, a Man very able in his Profession, and was treated by him with a very particular Indulgence, in spite of the natural Ruggedness and Severity of his Temper. When his Father removed to *London*, he accompa-

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nied him, and was placed under the famous Dr. Walker, Master of the *Charter-House* School. His Exercises here never failed of being distinguished even among those that had the Approbation of that excellent *Preceptor*, who would fain have persuaded his Father to send him to one of our *English* Universities. But how honourably soever Mr. Rowe might think of the Learning of those noble Seats of the Muses, the Principles in Credit there not being so favourably regarded by him, he chose to enter him first at a private Academy in *London*; and some time before his Death, for the finishing Strokes of his Education, determined his going to *Leyden*. Here he studied *Jewish Antiquities* under *Witsius*, *Civil Law* under *Vitriarius*, the *Belles Lettres* under *Perizonius*, and *Experimental Philosophy* under *Senguerdius*, and established a Reputation for Capacity, Application, and an obliging Deportment, both among the Professors and Students. He returned from that celebrated Mart of Literature, with a vast Accession of Treasure, in Books he had purchased, and Knowledge he had amassed; and intirely incorrupt in his *Morals*, which he had preserved as inviolate as he could have done, under the most vigilant Discipline, though left without any Restraints but those of his own Virtue and Prudence.

The Love of Liberty had been always one of Mr. *Rowe's* most darling Passions. He was very much confirm'd therein, by his familiar Acquaintance with the History and noble Authors of antient *Greece* and *Rome*, whose very Spirit was transfused into him, and residing so long in a Republick, where he had continual Examples of the inestimable Value of Freedom, as the Parent of Industry, the Nurse of Arts and Sciences, and universal Source of social Happiness. Tyranny of all Sorts he most sincerely detested, but most of all *ecclesiastical*, in every Shape;  
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deeming the Slavery of the Mind, as the most abject and ignominious, so, in its Consequences, more pernicious than any other. His *Lives* will be a glorious Monument of his Love of Liberty in the publick Weal ; to which may be added his *Poems*, now first published, and in both which this commendable Ardour is very visible.

His Desires after Knowledge enlarged with his Acquisitions. All his Morning Hours, and a large Part of the Afternoon, were devoted to Study, till the Time of his being seized with the Distemper of which he died. His Library, in collecting which he was assisted by his accurate Knowledge of the best Editions of Books, consisted of a great Number of the most valuable Authors, and amounted at his Death to above five thousand Volumes.

He was a perfect Master of the *Greek, Latin, and French* Languages ; and, which is seldom known to happen, had at once such a prodigious Strength of Memory, and inexhaustible Fund of Wit, as would singly have been admired, and much more united. These Qualities, with an easy Fluency of Speech, a Frankness and Benevolence of Temper, a communicative Disposition, and a natural Sprightliness of Behaviour, made his Company desired by all who knew him. 'Twas impossible any one should be indifferent where he was present ; he animated every Conversation in which he had a Part, and charmed the whole Audience. He had a Penetration and Quickness of Thought, hardly to be imagined. None of the politer Kinds of Learning were neglected by him. He was a good Judge in Poetry, and had it in his Power to have been an eminent Poet ; for he had the *vivid Fire*, the *rich Vein*, the *copious Diction* essential to that Character ; but as Poetry was not his predominant Inclination, his Genius had not all the polishing which Art and constant Practice might have added

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to Nature. History was his favourite Study, for which his vast Memory, and exquisite Judgment peculiarly qualified him.

He had formed a Design to compile the Lives of all the illustrious Persons in Antiquity omitted by *Plutarch*, and for this Purpose read the antient Historians with great Care. This Intention he in part executed. Eight Lives were published since his Decease, by way of Supplement to that admired Biographer; in which, though so young a Guide, he strikes out his Way like one well acquainted with the dark and intricate Paths of Antiquity. The Style is perfectly easy, yet concise and nervous; the Reflections just, and such as might be expected from a Lover of Truth and Mankind; and the Facts interesting in themselves, or made so by the Skill used in the Relation. Besides these he had finished and fitted for the Press the Life of *Thrasybulus*, which being put into the Hands of Sir *Richard Steele*, for his Revival, was, some how or other, unhappily lost, and could never since be recovered. The famous Mr. *Dacier* having translated *Plutarch's* Lives into *French*, with Remarks historical and critical, the *Abbe Bellenger* added, in 1734, a ninth Tome to the other eight, consisting of the Life of *Hannibal*, and Mr. *Rowe's* Lives turned by him into *French*; in the Preface to which Version he transcribes from the Preface to the *English* Edition the Character of the Author, with visible Approbation, and faith, the Lives were written with Taste, though being a posthumous Work, the Author had not put his last Hand to it.

Being at *Bath* in the Year 1709, Mr. *Rowe* was introduced into Mrs. *Singer's* Company, by a Gentleman of her Acquaintance. The Idea he conceived of her from Report, and from her Writings, charmed him; but when he had seen and conversed with her, he felt another Kind of Impression from



the Presence of so much Beauty, Wit, and Virtue; the Esteem he had conceived of her Accomplishments was heightened to the Rapture of a Lover.\* Mrs. *Rowe's* exalted Merit and amiable Qualities could not fail to inspire the most generous and lasting Passion. Mr. *Rowe* knew how to value that inestimable Treasure which Providence had favoured him with, by putting her into his Possession; and made it his Study to repay the Felicity with which she crowned his Life. The Esteem and Tenderneſs he had for her is inexpressible, and Possession seemed scarce to have abated the Fondneſs and Admiration of the Lover. 'Twas some considerable Time after his Marriage, that he wrote to her a very tender Ode, under the Name of *Delia*, full of the warmest Sentiments of connubial Friendship and Affection; in which the following Lines may appear remarkable, as it pleased Heaven to dispose Events in a Manner so agreeable to the Wishes expressed in them.

So long may thy inspiring Page,  
And great Example bless the rising Age!  
Long in thy charming Prison may'st thou stay,  
Late, very late, ascend the well known Way,  
And add new Glories to the Realms of Day!  
At least Heav'n will not, sure, this Pray'r deny,  
Short be my Life's uncertain Date,  
And earlier far than thine the destin'd Hour of  
Fate!

Whene'er it comes, may'st thou be by,  
Support my sinking Frame, and teach me how  
to die;

\* Thus far the Memoirs of Mrs. *Rowe* and her Consort were written by Mr. *Henry Grove*, a learned and pious Minister among the Nonconformists, lately deceas'd. The Continuation of them is by the ingenious Editor Mr. *Theophilus Rowe's* own Hand.

Banish desponding Nature's Gloom,  
Make me to hope a gentle Doom,  
And fix me all on Joys to come!  
With swimming Eyes I'll gaze upon thy Charms,  
And clasp thee dying in my fainting Arms :  
Then gently leaning on thy Breast,  
Sink in soft Slumbers to eternal Rest.  
The ghastly Form will have a pleasing Air,  
And all Things smile, while Heav'n and thou  
art there.

As Mr. *Rowe* had not a robust natural Constitution, so an intense Application to Study, beyond what the Delicacy of his Frame would bear, might perhaps contribute to that ill State of Health, which allayed the Happiness of his Marriage Life, during the greater Part of it. In the latter Part of the Year 1714, his Weakness increased, and he appeared to labour under all the Symptoms of a Consumption. This fatal Distemper, after it had confined him some Months, put a Period to his valuable Life, May 13th, 1715, when he was but just past the twenty-eighth Year of his Age.

The exquisite Grief and Affliction Mrs. *Rowe* felt for his Loss, is not to be imagined. She continued to the last Moments of her Life to express the highest Veneration and Affection for his Memory, and a particular Regard and Esteem for his Relations.

'Twas only out of Regard to Mr. *Rowe*, that with his Society she was willing to bear *London* during the Winter Season ; and as soon after his Decease, as her Affairs would permit, she indulged her unconquerable Inclinations to Solitude, by retiring to *Frome* in *Somersetshire*, in the Neighbourhood of which Place the greater Part of her Estate lay. When she forsook the Town, she determined to return to it no more, but to conceal the Remain-

der of her Life in an absolute Retirement ; yet on some few Occasions, she thought it her Duty to violate this Resolution. In compliance with the importunate Request of the honourable Mrs. *Thynne*, she passed some Months with her at *London*, after the Death of her Daughter the Lady *Brooke* ; and on the melancholy Occasion of the Decease of Mrs. *Thynne* herself, she could not dispute the Commands of the Countess of *Hertford*, who earnestly desired her to reside some Time with her at *Marlborough*, to soften, by her Conversation and Friendship, the severe Affliction of the Loss of so excellent a Mother : And my Author thinks, once or twice more, the Power this last Lady had over Mrs. *Rowe*, drew her, by an obliging Kind of Violence, to spend a few Months with her at some of the Earl of *Hertford's* Seats in the Country. Yet even on these Occasions, she never quitted her Retreat without very sincere Regret, and always returned to it again, as soon as ever she could, with Decency, disengage herself from the Importunity of her noble Friends.

'Twas in this Recess that she composed the most celebrated of her Works, *Friendship in Death*, and the several Parts of the *Letters Moral and Entertaining*. The Drift of the Letters from the Dead is (as the ingenious Author of the Preface expresses it) *to impress the Notion of the Soul's Immortality, without which all Virtue and Religion, with their temporal and eternal good Consequences, must fall to the Ground ; and to make the Mind familiar with the Thoughts of our future Existence, and contract, as it were, an habitual Persuasion of it, by Writings built on that Foundation, and addressed to the Affections and Imaginations.* It may also be added, that the Design both of *these*, and the *Letters Moral and Entertaining*, is, by fictitious Examples of the most generous Benevolence and heroick Virtue, to allure the Reader to the Practice of every Thing that enobles



enobles human Nature, and benefits the World; and by just and lively Images of the sharp Remorse and real Misery that attends the false and unworthy Satisfactions of Vice, to warn the Young and Unthinking from being seduced by the enchanting Name of Pleasure to inevitable Ruin; the Piety of which Design is the more worthy of the highest Panegyrick, as it is so uncommon. The greater Part of the Poets of our Country have apparently employed all their Wit and Art to disguise the native Deformity of Vice, and strew Flowers on the Paths to Perdition. But this excellent Lady (as was observed of an eminent Genius of the last Age) possessed so much Strength and Firmness of Mind, and such a perfect natural Goodness, as could not be perverted by the Largeness of her Wit, and was Proof against the Art of Poetry itself. The elegant Letters which gave Occasion to remark this Distinction in Mrs. *Rowe's* Character, as a polite Writer, are not only chaste and innocent, but greatly subservient to the Interest of Heaven, and evidently designed, by representing Virtue in all her genuine Beauty, to recommend her to the Choice and Admiration of Mankind.

In the Year 1736, the Importunity of some of Mrs. *Rowe's* Acquaintance, who had seen the *History of Joseph* in Manuscript, prevailed on her (though not without real Reluctance) to suffer it to be made publick. She wrote this Piece in her younger Years, and when first printed had carried it on no farther than the Marriage of the Hero of the Poem; but at the Request of her Friends (particularly of an illustrious Lady to whom she could scarce refuse any Thing) that the Relation might include *Joseph's* Discovery of himself to his Brethren, she added two other Books, the composing of which I am informed was no more than the Labour of three or four Days. This additional Part,

which was her last Work, was published but a few Weeks before her Death.

This grand Event, to prepare for which she had made so much the Business of her Life, beset her according to her Wish, in her beloved Recess. She was favoured with an uncommon Strength of Constitution, and had passed a long Series of Years with scarce any Indisposition severe enough to confine her to her Bed. But about half a Year before her Decease she was attacked with a Distemper, which seemed to herself, as well as others, attended with Danger. Tho' this Disorder (as she expressed herself to one of her most intimate Friends) found her Mind not quite so serene and prepared to meet Death as usual; yet when, by devout Contemplation on the Atonement and Mediation of our blessed Redeemer, she had fortified herself against that Fear and Diffidence, from which the most exalted Piety does not always secure in such an awful Hour, she experienced such divine Satisfaction and Transport, that she said with Tears of Joy, she knew not that she had ever felt the like in all her Life; and she repeated on this Occasion, Mr. Pope's Verses entitled, *The dying Christian to his Soul*, with an Air of such intense Pleasure, as evidenced that she really felt all the elevated Sentiments of pious Ecstasy and Triumph, which breathe in that exquisite Piece of sacred Poetry. After this threatening Illness, Mrs. Rowe recovered her usual good State of Health; and tho' at the Time of her Decease she was pretty far advanced in Age, yet her exact Temperance, and the Calmness of her Mind, undisturbed with uneasy Cares and Passions, encouraged her Friends to flatter themselves with a much longer Enjoyment of so valuable a Life than it pleased Heaven to allow them. On the Day in which she was seized with that Distemper, which in a few Hours proved mortal, she seemed to those  
about

about her to be in perfect Health and Vigour: In the Evening of it, at about eight of the Clock, she conversed with a Friend with all her wonted Vivacity, and not without Laughter; after which she retired to her Chamber. At about ten her Servant, hearing some Noise in her Mistress's Room, ran instantly into it, and found her fallen off the Chair on the Floor, speechless, and in the Agonies of Death. She had the immediate Assistance of a Physician and Surgeon, but all the Means used were without Success; and after having given one Groan, she expired a few Minutes before two of the Clock on *Sunday Morning, February 20, 1736-7.* Her Disease was judged to be an Appoplexy. A pious Book was found lying open by her, as also some loose Papers, on which she had wrote the following unconnected Sentences.

*O guide, and counsel, and protect my Soul from Sin!*

*O speak, and let me know thy heavenly Will.*

*Speak evidently to my list'ning Soul!*

*O fill my Soul with Love, and Light, and Peace,  
And whisper heavenly Comfort to my Soul!*

*O speak, celestial Spirit, in the Strain*

*Of Love, and heav'nly Pleasure to my Soul!*

Thus it appeared, that in reading pious Meditations, or forming devout Ejaculations for the divine Favour and Assistance, Mrs. Rowe made the last Use of the Powers of Reason below the Skies.

As she was greatly apprehensive that the Violence of Pain, or Langour of a Sick-bed, might occasion some Depression of Spirits and melancholly Fears, unsuitable to the Character and Expectation of a Christian, her manuscript Book of Devotions contains frequent Petitions to Heaven, that she might not, in this Manner, dishonour her Profession;



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fession ; and to her Friends she often expressed herself desirous of a sudden Removal to the Skies, as it must necessarily prevent any such indecent Behaviour in her last Moments: So that the Suddenness of her Death may be interpreted as a Reward of her singular Piety, and a Mark of the divine Favour in Answer to her Prayers.

Thus I have recounted all the material Events in the Lives of this amiable Couple, Mr. *Thomas* and Mrs. *Elizabeth Rowe*. They appear with far greater Beauty in the Original, from whence this Article is extracted ; where they are connected by many beautiful Transitions, and set off with several pleasing Observations and Reflections, which there was no Room for in this Compendium. I hope I shall not trespass upon my Reader's Patience if I adjoin to the foregoing Memoirs a few Passages of that Character which our Editor has drawn up of Mrs. *Rowe*, and which justifies the general Esteem the World has so long entertained of that excellent Person. He says,

Mrs. *Rowe* seemed, by the Gaiety and Cheerfulness of her Temper, to be peculiarly fitted to enjoy Life, and all its innocent Satisfaction ; yet, instead of any excessive Fondness of Things present and visible, her Contempt of what she used to term a low State of Existence, and a dull Round of insipid Pleasures, and the Ardour with which she breathed after the divine Enjoyments of a future World, were inconceivably great.

She was not a regular Beauty, yet she possessed a large Measure of the Charms of her Sex : She was of a moderate Stature, her Hair of a fine Colour, and her Eyes of a darkish Grey, enclining to Blue, and full of Fire. Her Complexion was very fair, and a natural rosy Blush glowed in her Cheeks. She spoke gracefully, and her Voice was exceeding sweet and harmonious, perfectly suited to that gentle

gentle Language which always flowed from her Lips. But the Softness and Benevolence of her Aspect was beyond all Description; it inspired irresistible Love, yet not without some Mixture of that Awe and Veneration, which distinguished Sense and Virtue, apparent in the Countenance, are wont to create.

Her Acquaintance with the Great, had taught her all the Accomplishments of good Breeding, and Complacency of Behaviour; and without Formality and Affectation, she practised, in a distant Solitude, all the Address and Politeness of a Court; but she learned no more than the real Elegancies of Grandeur. She seemed to have perfectly subdued the Love of the vain Shew of Life. She justly despised the Arts of Dress and Ornament, and endeavoured to infuse the same Contempt of them into all her Acquaintance; yet without falling into the other Extreme of indecent Negligence.——

She had the happiest Command over her Passions, and maintained a constant Calmness of Temper and Sweetness of Disposition, that could not be ruffled with adverse Accidents. It has been questioned whether she was ever angry, especially with regard to those little Misfortunes, and displeasing Incidents, that commonly occur in Life, and which, tho' really of a trivial Nature, frequently prove too strong Temptations to Indecencies of Passion: She was only wont to turn these into Subjects of Mirth, and agreeable Raillery.

She was in the utmost Degree an Enemy to ill-natured Satire and Detraction. She was as unacquainted with Envy, as if it had been impossible for so base a Passion to enter into the human Mind. She exceedingly loved to praise, and never failed to observe and applaud every Appearance of Merit in those with whom she was acquainted; but  
over-

overlooked all their Failings with more than even the usual Partiality of Friendship.

She had few Equals in her excellent Turn for Conversation. Her Wit was inexhaustible, and she expressed her Thoughts in the most beautiful and flowing Eloquence.—It was hardly possible to be in her Company without becoming wiser and better, or to leave it without Regret.

Under the strongest Temptations to Pride, she retained all the Humility of the meanest and most obscure Person of the human Race.—She was exquisitely sensible of her own Defects.—She assumed no indecent Share in Conversation, and was frequently silent on Subjects she well understood, and on which she could have displayed her Wit to great Advantage.—She never dictated to others, nor arrogated any Respect or Deference to her own Sentiments; but in conversing with Persons of Parts and Abilities, far beneath her own, studied to make the Superiority of her Genius easy to them, by the most obliging Goodness and Condescension of Behaviour.—She infinitely loved and revered true Goodness, and paid a peculiar Respect to sincere Piety, when great Degrees of Ignorance, and extremely mean Circumstances, might have quite obscured it to less humble and generous Minds.

She was untainted with that Love of Pleasure which has so universally corrupted the present Age, and is justly thought to have the most unfriendly Influence on the noblest Kinds of Virtue.—The native Grandeur of her Soul preserved her from a Fondness for any kind of Luxury; judging it much beneath the Dignity of a Being possess'd of Reason, and born for Immortality.

She had a Contempt of Riches that has been rarely equalled, and which may be regarded as the certain Mark of a truly great Mind.—The Love of Money she thought the most sordid and ignoble

of



of Passions.—She could scarce bear the Mention of Injustice, without trembling; and the Tenderness and Delicacy of her Conscience, with regard to this Sin, was so great, that she hardly thought she could keep far enough from it.

Her Indifference to Fame was no less remarkable; as she seemed to shun it by concealing herself, during almost the Whole of her Life, in an obscure Solitude, so she practised no Arts to promote her Reputation.

She was exemplary for every relative Duty. Filial Piety was a remarkable Part of her Character. She loved the best of Fathers as she ought, and repaid his uncommon Care and Tenderness by all just Returns of Duty and Affection. She has been heard to say, *That she could die rather than displease him*; and the Anguish she felt at seeing him in Pain in his last Sickness was so great, that it occasioned some Kind of Convulsion, a Disorder from which she was wholly free in every other Part of her Life.

When she was entered into a marriage State, the highest Esteem and most tender Affection appeared in all her Conduct to Mr. Rowe; and by the most gentle and obliging Manners, and the Exercise of every social and good-natured Virtue, she confirmed the Empire she had gained over his Heart. She made it her Study to soften the Anxieties, and heighten all the Satisfaction of his Life.—Her Tenderness of him, during the long Illness that preceded his Death, was hardly to be imagined. She partook his sleepless Nights, and never quitted his Bed, unless to serve or to watch by him. And as she could scarce be persuaded to forsake even his breathless Clay, so she consecrated her future Years to his Memory, by honouring his Ashes with a Resolution of perpetual Widowhood, which she inviolably maintained. She mourned over the Death  
of

of her Husband and Father, with all that Tendernefs and Senfibility which ought to touch every humane and generous Heart, at the Loſs of the deareſt Perſons on Earth; yet her Submission to the Will of Heaven was without the leaſt Murmur, and altogether ſuitable to that eminent Piety which appeared in every other Part of her Life.

She was a gentle and kind Miſtreſs; treating her Servants with great Condeſcenſion and Goodneſs. She was a warm and generous Friend; juſt, if not partial, to the Merit of thoſe whom ſhe loved, and moſt gentle and candid to their Errors. She had a moſt God-like Diſpoſition. The Exerciſe of Charity was half the Pleaſure, and I may add, the Buſineſs, of her Life. Nor was this only the peculiar Softneſs of her Sex, or a natural Felicity of Temper, but the moſt virtuous Deſire to diſcuſe Happineſs. Her Zeal to do generous Actions is inexpressible; it broke out on all poſſible Occaſions. — Her Charities were ſo great (if we conſider the Mediocrity of her Fortune) that they can ſcarce be paralell'd.\*

She had an inexpressible Love and Veneration for the Holy Scriptures, and was aſſiduous in the Reading of them, particularly the *New Teſtament*, the *Pſalms*, and thoſe Parts of the Prophetical Writings which relate to our bleſſed Saviour. — The Fervour of her Zeal in the Cauſe of Religion was beyond the Rate of common Examples. As ſhe could not command her Tears of Transport when ſhe was Witneſs to any eminent Inſtance of Piety; ſo, on the other hand, the fatal Advances of Infidelity in this Nation, rent her very Soul. She ſpoke with the higheſt Eſteem and Gratitude of thoſe excellent Perſons, who, in the preſent Age, have defended Chriſtianity by their learned Wri-

\* The Detail our Editor has given of them, inſpires a moſt noble Idea of her Benevolence.

tings, and truly venerated them as publick Benefactors to Mankind.

She seemed born for the Practice of sublime and ascetic Piety; 'twas the supreme Pleasure of her Life; yet she did not set too high a Value on strong Emotions of the Passions, and religious Fervours; nor was tempted by the Love of Devotion to prefer it to social Virtue. She possess'd a large Measure of that Serenity and Chearfulness of Temper which seems naturally to flow from conscious Goodness, and the Hopes of the divine Favour.

“ Her Love of Piety was not confined to those  
 “ of her own Party in Religion; and it ought to  
 “ be related as an exemplary Instance of Chris-  
 “ tian Moderation, that she continued all the lat-  
 “ ter Part of her Life in constant Communion  
 “ with some who differed from her in Articles  
 “ which she thought of great Importance; though  
 “ she was frequently sollicitated to an opposite Con-  
 “ duct by Persons of a more narrow Spirit, and  
 “ could not escape Censure for her Adherence to  
 “ the Charity of the Gospel. And as her Zeal did  
 “ in no Part of her Life degenerate into religious  
 “ Fury; so, towards the Close of it, her gentle  
 “ and charitable Dispositions encreased, and she  
 “ seemed to be visibly ripening into the Temper  
 “ of that blessed Region to which she was soon to  
 “ be removed.”

Her Friendships were founded on Virtue, not so much regarding a perfect Agreement in those lesser Matters which divide us as Christians and *Englishmen*; in which she shewed a generous Mind, elevated above the mean Principles of Party and Bigotry.

She was favour'd with the Esteem and Acquaintance of the Countess of *Winchelsea*, the Viscountess *Weymouth*, the Viscountess *Scudamore*, the Lady *Carteret*, the Lady *Brooke*, the Honourable Mr. *Thynne*,  
 the



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the Earl of Orrery, Dr. Kenn, Lord Bishop of  
*Bath and Wells*, Sir Richard Blackmore, Dr. Watts,  
Mr. Prior, Mr. Grove, &c. But above all, she  
possessed the highest Degree of Friendship with  
another illustrious Ornament of the Age, which,  
as it began as soon as ever her Ladyship was capable  
of this generous Passion, so it continued, without  
the least Interruption, to the last Moments of Mrs.  
*Rowe's* Life. And there cannot, as our ingenious  
Editor remarks, be a more advantageous Conclu-  
sion of the Character of this excellent Person, than  
letting the World know, *That her Life was bo-  
nour'd with the Friendship, and her Death lamented  
with the Tears, of the Countess of HERTFORD.*

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## A R T I C L E XX.

*Dr. Pemberton's Reply to the Observations,  
that were publish'd in The History of the  
Works of the Learned for the last Month.*

W H E T H E R this Gentleman be the same  
with *Philalethes*, or not, is thus far at least  
material, that if he be the same Person, which, I  
believe, no one doubts, it shews how unwilling he  
is to relinquish the Dispute, though he has nothing  
farther to advance in defence of his Explanation  
of Sir *Isaac Newton*: And tho' a Pretence has been  
often inculcated for his quitting the Controversy  
under that Name; yet the true Reason does, as I  
apprehend, best appear from the State wherein the  
Dispute was left. Of this I shall take leave to  
repeat the following Specimen. His Definition  
of a *Nascent increment* was this: *A Nascent Incre-  
ment is an Increment just beginning to exist from no-  
thing, or just beginning to be generated, but not yet  
arrived*

arrived at any assignable Magnitude, how small soever. \* And he persisted in the Defence of it, till reduced to this Concession, that he had no Idea in Quantity of a Medium between nothing and a finite Quantity. †

Upon what Principle does this Writer assert, that he knows of no opprobrious Terms used on his Part in this Dispute, when the Paragraph immediately preceding is so very abusive ? This is all I shall say at present to this strange Assertion.

Cannot this Person perceive, that it may be fitting to remove Calumnies, and yet as reasonable to decline any fresh Point of Dispute with one who can be guilty of them.

Tho' I am said not yet to have directly affirmed a certain Point; I have not only observed, that nothing in the Order of my Words, as was pretended, restrained them to the Sense which was endeavoured to be put upon them; but also, that by the Phrase, *a Degree of Celerity*, I did not intend that Meaning, which this Writer in Defence of the Sense, he would attribute to me, has ascribed to it. In regard to this Phrase I have expressed myself thus; *That this was not my Meaning is manifest, &c.* § Now doubtless to assert a Thing to be manifest, is very directly affirming it to be true. I did not indeed content myself with the bare Assertion, but proved it by a Method certainly unexceptionable, viz. by shewing how I had afterwards expressed myself on the same Subject, before this Phrase had been excepted to. ||

That this Gentleman should be of Opinion, that *Philalethes* has cleared up the Mistake mentioned, concerning parabolical Curves, will, I believe, be

\* Minute Mathematician, p. 19.

† Works of the Learned for July, 1737, p. 75.

§ Ibid. for Feb. last, p. 148.

|| Ibid.

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thought an additional Proof of what I brought it  
for.

As it is here acknowledged, that the utmost Condition required of me was to assign the Velocity, this Condition I have indubitably complied with. He delivered the Condition in these Words, *To assign a Velocity for the Increase of the Lines, is not barely to express what the Velocity is at one single Instant of Time during that Increase ; but so to express it, as that it may be known whether the Velocity is uniform, or variable, and how it varies.\** Now I do not remember it has yet been attempted to shew, that I have not complied with the true and full Sense of these Words ; instead thereof the Condition in assigning the Velocity was, after my Demonstration was published, given in other Terms,\*\* which at last appear to have been calculated with a direct Design of excluding that particular Manner of Increase, which I had proposed. But why I accepted of this second Description of the Velocity, I have already sufficiently explained. §

Where he has shewn the Disparity between my Case, and that of *Philalethes*, with which I compared it, I know not. I remember when it was once before asserted, without any Thing more said to prove it † than at present : And I have since distinctly set forth in what Manner they agree. ||

I am thus much of the same Opinion with this Gentleman, as to think we ought not to be far from an Agreement, especially in a Point which he is now desirous to have thought of little Consequence. For he had laid down a Proposition, which I censured as not in general true. He affirmed the contrary. But I have produced a Case, wherein he does not pretend the Proposition to be true : And

\* Works of the Learned for June last. p. 442.

\*\* Ibid. for Aug. last. p. 124. § Ibid. for Feb. last. 150.

† Ibid. for Dec. last. p. 422. || Ibid. for Feb. last. p. 151.



the Argument, by which he would here exclude that Case from his Proposition, is altogether invalid. It is drawn from a Description of the Conditions to be observed in assigning the Velocity, which he dressed up after my Demonstration was published, intending, as it now appears, to have those Words taken in a Sense, which should exclude the Case of my Demonstration. However I have proved, that this his second Description of the Velocity cannot be understood in such a Sense as to exclude my Case, without charging *Philaethes* with an evident Mistake, which may indeed account for the Error in Dispute, but is no Defence of it.\*

In a Word, our whole Debate seems at present to be reduced to this, whether I should have accepted this Writer's second Description of the Conditions to be observed in the Increase of the Lines; for that the Mode of Increase, I have assigned to them, is agreeable to what is admitted in the very first Principles of the Doctrine of Fluxions, is not denied, and therefore must be allowed to constitute a genuine Case of his Proposition, according to the true Meaning and Extent of his Words.

\* Works of the Learned for *Feb.* last, p. 150. 152.

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## ARTICLE XX.

To the Author of the History of the Works  
of the Learned.

S I R,

UPON reading the first Article of the Works of the Learned for *January* last, I was a little surpris'd to find the ingenious Writer of that Letter even stepping out of his Way, to fall foul upon the late Sir P—K—, and ranking the Author of the

*Enquiry into the Constitution, Discipline, &c. of the Primitive Church*, amongst the errantest of false, or at best, careless, and prejudiced Quoters of Authors ; a mischievous Enemy to the C—h of E—d, and to the Publick ; and a Deceiver of his Readers and Admirers in Points of great Consequence ; who was himself convinced of his Mistakes, good Part of twenty Years, and yet had never the Honour, nor Conscience to make Reparation. See *Hist. of the Works of the Learned* for Jan. 1739. Page 20, 21, 22.

As to the very extraordinary Quotation he is charged with, it may be found in the first Section of the fifth Chapter of the *Enquiry*, though it is not particularly referred to in the *Works of the Learned*. Your reverend and learned Correspondent says, “ That the Author of the *Enquiry*, quoting *Ignatius*, makes him say that Christian Deacons were [only] Ministers of Cups and Meats ; but unluckily omits the Negative, which makes a “ little” (I take it for granted he means a very material) Alteration in the Text,” &c. If the Author of the *Enquiry* had indeed inserted the Word [only] as his Censurer has done by Way of Innuendo, the Omission of the Negative Particle had been very material ; but as it is, the careful and unprejudiced Reader will find the Thing comes all to one. For what real Difference is there betwixt saying, *They were Ministers of Cups and Meats, and the Church’s Servants for other Purposes also* ; such as assisting in the Celebration of the Eucharist, Preaching, Baptizing, &c. which is that Author’s Account of the Matter ; and saying, *They were [not only] Deacons of Cups and Meats, but the Church’s Ministers or Servants for other Purposes also* ? Would not any one who trusted to this Remark in the *Works of the Learned*, conclude Sir Pet—K— argued upon the pretended,

tended, the mangled and perverted Authority of *Ignatius*, that Christian Deacons were *only* Ministers of Cups and Meats, exclusive of any other Service; and had omitted or over-looked the *not* in this Sentence to make it serve his Purpose; whereas nothing can be farther from the manifest Intention of that more honest, and more careful Writer; and I suppose the Doctor himself does not imagine this Negative was designed by *Ignatius* to exclude Deacons from being Ministers of Cups and Meats, or rather, of the Churches in Cups and Meats; and then this Sentence is a Concession and good Testimony from that antient Writer, that this was a Part of the Deacons Office, tho' not the Whole; and this is all the Writer of the Enquiry quotes it for. Where then is the great Error and Mistake, or, charitably speaking, even *αβλεψια* or Oversight, committed by the Author of the Enquiry in this Instance, over which this learned Critick so triumphs, and from whence he takes Occasion to represent Sir P—K— as making indeed a great Figure in his Profession, but a despicable one out of it. He thinks himself obliged indeed, from a Passage in an anonymous Letter to the present A B, to do the Writer of the Enquiry *some* Justice. But I beg Leave to appeal, in Behalf of that Writer, from this worthy Gentleman's Judicature to that of the Publick, and of the unprejudiced, or less prejudiced learned World. And why must Sir P—K— be represented as venturing out of his Profession, his Sphere, and his Depth, when he wrote the Enquiry? Is not Divinity every Christian's Profession? Was it not, and Church History too, this truly great Person's serious Study even before the Law? and was he not qualified by his great and early Learning of that Sort, as well as uncommon Integrity, to have been the Honour, if not the Oracle of Divinity, as well as the Law? An



An Answer was made indeed, about twenty-six Years afterwards, by a very learned and judicious Divine, to this Book, or rather, if I remember right, (for I have not that Answer by me, and 'tis twenty Years since I read it) to about a third Part of it; which Sir *P—K—* might read and see in Manuscript, before it was printed, for ought I know; he might have it in his Power effectually to prevent the printing of it; but did not, no, he scorned any such unfair Way of treating an Adversary; and was too great a Friend to Liberty, Truth, and free Enquiry, to suppress any, ever so feeble an Essay towards convincing the World, his Countrymen, or himself of any Mistakes; or even not to return the Author Thanks at least for his Good-will to him and to Truth. 'Tis not impossible too, he might acknowledge, it had convinced him of some Mistakes; but they must have been Mistakes of no Consequence, at least in his Opinion, or, I will extend my Charity beyond that of your learned Friend, and believe he had the Honour and Conscience to have made as open and publick a Declaration and Recantation of them as his Adversaries could wish. I don't take upon me to dispute the Truth of the Account of the anonymous Letter Writer; but cannot help observing, that scarce any Man of uncommon Reputation in the World, has happened ever so little to dissent from human Establishments in Religion, concerning whom some such Tale has not been trumped up after his Death. For my Part, I should think the Ch— of *E—* and the Publick, so far from being wounded or injured, or even affronted by any such Writings or Enquiries, that they have at least as much Reason to thank and encourage the Authors as Sir *P—K—* to do so by his Answerer; and they certainly would do so, if they were as wise, as honest, and as good tempered as he was.

As

As to his Readers and Admirers, they are very content to find themselves represented as easily deluded poor Wretches by the same Pen, and in the same Page, that represents Sir P—K—— as their Deceiver; tho' this learned Gentleman might have known, that the same Account, in the Main, had been given of the Constitution and Discipline of the primitive Church, supported by the same Authorities, before Sir P—K—— was born tho', perhaps, not laid together in so short a Compass; and there are tolerably learned, and honest disinterested Men, now of the same Opinion in most of these Points; not because of his Book, for they have carefully consulted the same antient Writings themselves; and cannot help observing, sometimes, in Writers of the other Side, something of the same Frailty here charged upon the Author of the Enquiry: Our Opponents would do well therefore to consider the Mote in their own Eye, as well as behold the Beam in ours.

I humbly ask your very worthy Correspondent's Pardon for taking this Freedom with him; and yours for troubling you with any Remarks from so mean a Hand as that of, SIR,

Mar. 15, 1739. *Your constant Reader, &c.*

## ARTICLE XXI.

### EDITTO.

*Giuseppe del Titolo di S. Tommaso in Parione  
della S. R. C. Prete Card. Firrao.*

**E**SENDO state dalla Santità di Nostro Signore Papa CLEMENTE XII. felicemente Regnante nella sua Bolla, che comincia; *In eminenti* li 28. Aprile prossimo passato, condannate con pena di Scommunica ad esso riservata alcune Compagnie,  
Ag-

Aggregazioni, e Radunanze, sotto nome di *Liberi Muratori*, o sia *Francs Massons*, a quali conuiene piu tosto titolo di vere Conuenticole, le quali con apparenza di Societa ciuile, ammettono Huomini di qualunque Setta, e Religione, con stretto vincolo di segreto, ed anco con giuramento sopra la Biblia Sagra, per quello, che in dette Radunanze, e Conuenticole si trattasse, o facasse; E perche tali Aggregazioni, Radunanze, e Conuenticole non solo sono sospette di occulta Eresia, ma in oltre sono pericolose alla publica quiete, ed alla sicurezzo dello Stato Ecclesiastico, giacche se non contenessero materie contrarie alla Fede Ortodossa, ed allo stato, e quiete della Repubblica non si vserebbero tanti vincoli di segretezza, come prudentemente si considera nella Bolla sudetta, volendo la Santita di Nostro Signore, che nello Stato suo, e della Santa Sede Apostolica, cessino totalmente, e si disciolghino tali perniciosissime Aggregazioni, Radunanze, e Conuenticole, ed acciocche quelli, che non vengono contenuti dal timore delle Censure, venghino almeno raffrenati dalle pene temporali;

Col presente Editto d'ordine della Santita di Nostro Signore si proibisce a qualunque Persona di ogni sesso, stato, e condizione, ancorche Ecclesiastica, Secolare, o Regolare di qualunque istituto, grado, e dignita, ancorche priulegiata, e priuilegiotissima, e di cui douesse farsi espressa e special menzione, comprese ancora le quattro Legazioni di Bologna, Ferrara, Romagna, Urbino, e la Citta, e Ducato di Beneuento, che nessuna ardisca di radunarsi, e congregarsi, e di aggressi in luogo alcuno sotto le sudette Societa, e Congregazioni di *Liberi Muratori*, *Francs Massons*, o sotto qualsiuoglia altro titolo, o velame, ne di trouarsi presente a tali Radunanze, e Congregazioni, sotto pena della morte, e confiscazione de Beni da incorrerli irremissibilmente senza speranza di grazia.

Similmente si proibisce a qualunque Persona come sopra di ricecare, o tentare veruno ad aggregarsi



a tali Società, Radunanze, o Congregazioni, e prestare a tal' effetto alle medesime Radunanze, o Congregazioni alcun consiglio, aiuto, o fauore, sotto le medesime pene di sopra espresse, ed a quelli, che dassero comodo, o di Casa, o di altro luogo ancorche con titolo di affitto, prestito, a qualunque contratto, per far simili Radunanze, o Conuenticole, oltre le pene sudette, ancor quella della demolizione della Cofo, o Case, o altri luoghi, oue si faceessero tali Radunanze, e Conuenticole, volendo, che per incorrere le pene sudette di demolizioni bastino per presumere la scienza nelli Padroni di dette Case, e luoghi le congetture, amminicoli, e presunzioni ancora umane senza ammetterfi scuse disorte alcuna.

E perche e volonta espressa di Nostro Signore, che debbano sciogliersi, e totalmente cessare tali Aggregazioni, Società, e Conuenticole, come perniciose, e sospettissime di Eresia, e Sedizione, ordina, che qualunque Persona come sopra la quale auera notizia, che sieguano in auuenire le sudette Radunanze, Congregazioni, e Conuenticole, o che farana ricercati ad aggregarsi alle medesime, e ne siano in qualunque modo complici, o partecipi, debbano sotto pena di scudi mille d'oro, ed altre ancora corporali graui da estendersi alla Galera ad arbitrio, riuelarle a Sua Eminenza, o al Capo del Tribunale ordinario della Citta, o altri Luoghi, ne' quali si venisse acontrauenire al presente Editto, coll' assicurazione, che tali Riuelatori faranno tenuti inuiolabilmente segreti, e faranno sicuri, e graziati di ogni pena nella quale fossero incorsi.

Ed acciocche nessuno possa scusarsi dell' obbligo di riuelare sotto il mendicato pretesto di sigillo naturale, o qualunque giuramento piu sagrosanto, o altro piu stretto vincolo, d'ordine della medesima Santita Sua si fa noto a tutti, che tal' obbligo di sigillo naturale, o qualunque sorte di giuramento in vna materia peccaminosa, e gia condannata sotto  
pena

pena di Scommunica come sopra, non tiene, ne obliga in modo alcuno, essendo di sua natura nullo, irritato, e di niun'valore, &c.

Vogliamo, che il presente Editto affisso ne' soliti Luoghi di Roma obblighi Roma, e suo Distretto, e nel termine di 20. giorni tutto lo Stato Ecclesiastico comprese anche le Legazioni, e le Citta di Bologna, Ferrara, e Beneuento, come se fosse stato a ciascheduno personalmente intimato. Dato in Roma questo di 14. Gennaro 1739.

*G. Card. Firrao.*

Girolamo de Bardi Segr.

In ROMA, Nella Stamperia della Rev. Cam.  
Apost. 1739.

## A R T I C L E XXII.

### E D I C T.

*Joseph Cardinal Firrao, of the Title of St. Thomas in Pario.*

**W**H E R E A S the Holiness of our Sovereign Lord Pope *Clement XII.* happily reigning, in his Bull of the 28th of *April* last, beginning *In eminenti*, condemn'd, under Pain of Excommunication reserved to himself, certain Companies, Societies, and Meetings, under the Title of *Free Masons*, more proper to be called Conventicles, which, under the Pretext of Civil Society, admit Men of any Sect and Religion, with a strict Tie of Secrecy, confirmed by Oath on the sacred Bible, as to all that is transacted or done in the said Meetings and Conventicles: And, whereas such Societies, Meetings, and Conventicles are not only suspected of occult Heresy, but even dangerous to publick Peace, and the Safety of the Ecclesiastical State;

State; since if they did not contain Matters contrary to orthodox Faith, to the State, and to the Peace of the Commonwealth, so many and strict Ties of Secrecy would not be required, as it is wisely taken notice of in the aforesaid Bull; and it being the Will of the Holiness of our said Lord, that such Societies, Meetings, and Conventicles totally cease and be dissolved, and that they who are not constrain'd by the Fear of Censures, be curb'd at least by temporal Punishments :

Therefore it is the express Order of his Holiness, by this Edict to prohibit all Persons, of any Sex, State, or Condition soever, whether Ecclesiastick, Secular, or Regular, of whatever Institute, Degree, or Dignity, tho' ordinarily or extraordinarily privileged, even such as require special and express Mention to be made of them, comprehending the four Legations of *Bologna, Ferrara, Romany, Urbin*, and the City and Dukedom of *Bennevent*; and it is hereby forbidden that any do presume to meet, assemble, or associate in any Place under the said Societies, or Assemblies of *Free Masons*, or under any other Title or Cloke whatsoever, or even be present at such Meetings and Assemblies, under Pain of Death and Confiscation of their Effects, to be irremissibly incurr'd without Hopes of Grace.

It is likewise prohibited, as above, to any Person soever to seek or tempt any one to associate with any such Societies, Meetings, or Assemblies, or to advise, aid, or abet to the like Purpose the said Meetings or Assemblies, under the Penalties aforesaid; and they who shall furnish or provide a House, or any other Place for such Meetings or Conventicles to be held, tho' under Pretext of Loan, Hire, or any other Contract soever, are hereby condemned, over and above the aforesaid Penalties, to have the House, or Houses, or other Places where such Meetings and Conventicles shall be held  
utterly



utterly erased and demolished ; and it is his Holiness's Will, that to incur the abovesaid Penalty of Demolition, any human Conjectures, Hints, or Presumptions, may and shall suffice for a Presumption of Knowledge in the Landlords of such Houses and Places, without Admission of any Excuse soever.

And because it is the exprefs Will of our said Lord that such Meetings, Societies, and Conventicles do cease, as pernicious, and suspect of Heresy and Sedition, and be utterly dissolved ; his Holiness does hereby strictly order, that any Persons, as above, who shall have notice for the future of the holding of the said Meetings, Assemblies, and Conventicles, or who shall be solicited to associate with the same, or are in any Manner Accomplices or Partakers with them, be obliged, under the Fine of a thousand Crowns in Gold, besides other grievous corporal Punishments, the Gallies not to be excepted, to be inflicted at Pleasure, to denounce them to his Eminence, or to the Chief Magistrate of the ordinary Tribunal of the Cities, or other Places in which the Offence shall be committed, contrary to this Edict ; with Promise and Assurance to such Denouncers or Informers, that they shall be kept inviolably secret and safe, and shall farther obtain Grace and Immunity, notwithstanding any Penalty they themselves may or shall have incurred.

And that no one may excuse himself from the Obligation of informing under the borrowed Pretext of natural Secret, or the most sacred Oath, or other stricter Tye, by Order of his said Holiness, Notice is hereby given to all, that such Obligation of natural Secret, or any Sort of Oath in criminal Matters, and already condemned under Pain of Excommunication, as above, neither holds nor binds in any Manner, being nul, made void, and of no Force, &c.

'Tis our Will that the present Edict, when affixed  
in

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in the usual Places in *Rome*, do oblige and bind *Rome* and its District, and from the Term of twenty Days after the whole Ecclesiastical State, comprehending even the Legations and Cities of *Bologne*, *Ferrara*, and *Benevento*, in the same Manner as if they had been personally notified to each of them. Given in *Rome* this 14th Day of *January*, 1739.

Joseph Cardinal Firrao.

Jerome de Bardi, Secretary.

*Rome*, In the Stamp-Office of the Reverend Apostolick Chamber. 1739.

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*The following Article also has been just transmitted to us from Rome.*

## ARTICLE XXIII.

### DECRETUM.

*Feriæ 4. die 18, Februarii, 1739.*

**S**ACRA Congregatio eminentissimorum et reverendissimorum dominorum S. R. E. cardinalium in tota republica christiana contra hæreticam pravitatem, generalium Inquisitionum, habita in conventu S. Mariæ, supra Minervam, expendens, quod non sine magno Christi fidelium scandalo in lucem prodierit quidam libellus, Gallico idiomate impressus, mole quidem parvus, sed abundantia malitiæ teterrimus sub titulo *Relation Apologitique, et, historique de le societe des Franc-Maçons, par J. G. D. M. F. M. a Dublin chez Patrice Odoroko, 1738.* in quo libello 'societatis' liberorum cæmentariorum, merito jam a S. sede damnatæ, exhibetur Apologia; post maturum examen illius, censura eaque sanctissimo domino nostro CLEMENT I. P. P. xii. relata una cum eorundem

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dem eminentissimorum et reverendissimorum D. D. cardinalium suffragus de mandato sanctitatis suæ memoratum libellum, tanquam continentem propositiones, et principia impia præsentis decreti vigori damnat, et prohibet.

Qua propter ut tam noxium, et nefarium opus, quantum fieri potest, aboleatur, aut saltem non sine perpetua infamiæ nota recoli unquam possit, sacra eadem congregatio de mandato, ut supra, præcepit ut idem ipsum in Platea S. Mariæ supra Minervam diē 25 currentis mensis, eo tempore, quo in proximo ejusdem S. Mariæ conventu habebitur congregatio, publice per justitiæ ministrum comburatur.

Præterea ipsa sacra Congregatio jussu sanctitatis suæ districte vetat, et prohibet omnibus Christianidelibus ne quis dictum libellum præsentis decreto vetitum quocunque idiomate, et versione vulgatum, seu imposterum (quod absit) vulgandum audeat ullo modo, et sub quocunque prætextu describere, imprimere, aut describi, vel imprimi facere, neque apud se retinere, aut legere valeat vel præsumat, sub pæna excommunicationis per contrafacientes absque ulla declaratione ipso facto incurrenda, sed illum ordinariis locorum, aut hæreticæ pravitatis inquisitoribus statim et cum effectu tradere, et consignare teneatur, qui nulla interposita mora eum comburant aut comburi faciant.

Die 25 Februarii, 1739.

Paulus Antinus Capellorius S. Romanæ et universalis Inquisitionis notarius.

Loco † sigilli.

Die 25 Februarii 1739, supra dictum decretum affixum et publicatum fuit ad valvas basilicæ principis apostolorum palatii S. officii ac aliis locis solitis et consuetis urbis, per me Petrum Romolatum sanctiss. Inquisitionis auctorem.

Romæ, Typis reverendæ cameræ Apostolicæ, 1739.  
Communicated by *Richard Rawlinson*, L. L. D.  
& F. R. S.





THE  
HISTORY  
OF THE  
*WORKS of the LEARNED.*

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For MAY, 1739.

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ARTICLE XXIV.

Dionysius Longinus *on the Sublime*: Translated from the Greek, with Notes and Observations, and some Account of the Life, Writings, and Character of the Author. By William Smith, A. M. Rector of TRINITY in Chester. London: Printed by J. Watts; and sold by W. Innys and R. Manby at the West End of St. Paul's, 1739. Octavo. Pages 221, besides some Appendages.



THE ingenious Translator of this celebrated Piece, which has always been admired by those who were eminent for the Quality it treats of, acquaints us, in his Preface, with the Reasons upon which this Version was undertaken, and is now presented to the World. The intrinsic Beauty of the Original first allured him to the Attempt, and a generous Regard for the Publick, especially  
Y for

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for those who might be unable to read the Original, was the main Inducement of his sending it abroad.

The *Greek* Treatise itself had slept for several Ages, as he tells us, covered up in the Dust of Libraries, till the Middle of the sixteenth Century. The first *Latin* Version, by *Gabriel de Petra*, was printed at *Geneva* in 1612. But the first good Translation of it into any modern Language was the *French* one of the famous *Boileau*, which, Mr. *Smith* says, tho' not always faithful to the Text, has yet an Elegance and Spirit which few will ever be able to equal, much less to surpass.

The present Translation was finished, as he assures us, before he knew of any prior Attempt to make *Longinus* speak *English*. There have been, antecedent to this, three Translations of him into our Tongue. Mr. *Welsted's*, printed in 1724, was the first Mr. *Smith* met with. He was very much surprized, upon perusing it, to find it only *Boileau's* Translation misrepresented and mangled: For every Beauty, he says, is impaired, if not totally effaced, and every Error (even down to those of the Press) most injuriously preserved. Two others that he since met with accidentally, are, one by *John Hall*, Esq; *London*, 1652; another without a Name, but printed at *Oxford*, 1698, and said in the Title-Page to have been compared with the *French* of *Boileau*. He saw nothing, it seems, in either of these, which did not yield the greatest Encouragement to what he has here performed.

No less than nine Years have intervened, since this Translation has been compleated; in which Space, Mr. *Smith* says, it has been frequently revised, submitted to the Censure of Friends, and amended again and again, by a more attentive Study of the Original. The Design was, if possible, to make it read like an Original: Whether he has succeeded

succeeded in this he allows the Bulk of his Readers may judge ; but whether the Translation be good, or come any Thing near to the Life, the Spirit, the Energy of *Longinus*, is a Decision peculiar to Men of Learning and Taste, who alone know the Difficulties which attend such an Undertaking, and will be partial enough, he hopes, to give the Translator the necessary Indulgence.

*Longinus* himself was never accurately enough published, nor thoroughly understood, till Dr. *Pearce* did him Justice in his late Editions at *London*, the second especially. Mr. *Smith*, after he has said this, gratefully acknowledges the Obligations he is under to that Gentleman, not only for his correct Edition, on Account of which the whole learned World is indebted to him ; but for those Animadversions and Corrections of this Translation, with which he so kindly favoured him. Most of the Remarks and Observations annex'd to it were drawn up before he had read the Doctors *Latin* Notes.

He is not, he says, in the least Pain about the Pertinency of those Instances he has brought from the sacred Writers, as well as from some of the finest of our own Country, to illustrate the Criticisms of *Longinus*. He is only fearful lest among the Multiplicity of such as might be had, he may be thought to have omitted some of the best. He is sensible that what he has done might be done much better ; but if he has the good Fortune to contribute a little towards the fixing a true judicious Taste, and enabling his Readers to distinguish Sense from Sound, Grandeur from Pomp, and the Sublime from Fustian and Bombast, he shall think his Time well spent, and shall be ready to submit to the Censures of a Judge, but assures us he shall only smile at the Snarling of what is commonly called a Critick.



Mr. *Smith*, as mentioned in the Title, has prefix'd to his Translation some Account of the Life, Writings, and Character of *Longinus*. By the following Passages, which I have extracted from that preliminary Discourse, we shall see how conformable the Author's Sentiments and Diction are to the Precepts of that great Master, whose Rules he delivers. He says,

Searching for the particular Incidents of the Life of *Longinus*, is like travelling now-a-days through those Countries in which it was spent. We meet with nothing but continual Scenes of Devastation and Ruin. In one Place, a beautiful Spot smiling thro' the Bounty of Nature, yet over-run with Weeds and Thorns for want of Culture, presents itself to View ; in another, a Pile of Stones lying in the same Confusion in which they fell, with here and there a nodding Wall ; and sometimes a curious Pillar still erect, excites the sorrowful Remembrance of what noble Edifices, and how fine a City once crowned the Place.—

What Countryman *Longinus* was cannot certainly be discovered. That he was a *Grecian* is plain from two Passages of his Treatise of the *Sublime* ; and most probably of *Athens*. His Name was *Dionysius Longinus*, to which *Suidas* makes the Addition of *Cassius* ; but that of his Father is entirely unknown. By his Mother *Frontonis* he was allied, after two or three Removes, to the celebrated *Plutarch*. His Youth was spent in travelling with his Parents, which gave him an Opportunity to increase his Knowledge, and open his Mind with that generous Enlargement which Men of Sense and Judgment will unavoidably receive from Variety of Objects and Diversity of Conversation. The Improvement of his Mind was always uppermost in his Thoughts, and his Thirst after Knowledge led him to those Channels by which it is convey'd. Wherever Men of Learning were to be found, he

was

was present, and lost no Opportunity of forming a Familiarity and Intimacy with them. *Ammonius* and *Origen*, Philosophers of no small Reputation in that Age, were two of those whom he visited and heard with the greatest Attention.

The Travels of *Longinus* ended with his Arrival at *Athens*, where he fixed his Residence. This City was then, and had been for some Ages, the University of the World. It was the constant Resort of all who were able to teach, or willing to improve; the grand and lasting Reservoir of Philosophy and Learning, from whence were drawn every Rivulet and Stream that watered and cultivated the rest of the World. Here *Longinus* pursued the Studies of Humanity and Philosophy with the greatest Application, and soon became the most remarkable Person in a Place so remarkable as *Athens*. Here he published his Treatise on the SUBLIME, which raised his Reputation to such a Height as no Critick either before or since durst ever aspire to. He was a perfect Master of the antient Writings of *Greece*, and intimately acquainted not only with the Works, but the very Genius and Spirit with which they were written. His Contemporaries there had such an implicit Faith in his Judgment, and were so well convinced of the Perfection of his Taste, that they appointed him Judge of all the ancient Authors, and learned to distinguish between the genuine and spurious Productions of Antiquity from his Opinions and Sentiments about them. He was looked upon by them as infallible and unerring, and therefore by his Decrees were fine Writing and fine Sense established, and his Sentence stamped its intrinsic Value upon every Piece.

His Stay at *Athens* seems to have been of long Continuance, and that City perhaps had never enjoyed so able a Professor of fine Learning, Elo-

quence, and Philosophy united. Whilst he taught here, he had amongst others the famous *Porphyrus* for his Pupil. The System of Philosophy he went upon was the Academick, for whose Founder, *Plato*, he had so great a Veneration, that he celebrated the Anniversary of his Birth with the highest Solemnity. There is something agreeable even in the distant Fancy, how delightful then must those Reflections have been, which could not but arise in the Breast of *Longinus*, that he was explaining and recommending the Doctrine of *Plato*, in those calm Retreats where he himself had written; that he was teaching his Scholars the Eloquence of *Demosthenes*, on the very Spot, perhaps, where he had formerly thundered, and was professing Rhetorick in the Place where *Cicero* had studied!

The Mind of our Author was not so contracted, as to be fit only for a Life of Stillness and Tranquility. Fine Genius, and a true philosophick Turn, qualify not only for Study and Retirement, but will enable their Owners to shine, I will not say in more honourable, but in more conspicuous Views, and to appear upon the publick Stage of Life with Dignity and Honour. And it was the Fortune of *Longinus* to be drawn from the contemplative Shades of *Athens*, to mix in more active Scenes, to train up young Princes to Virtue and Glory, to guide the busy and ambitious Passions of the Great to noble Ends, to struggle for, and at last to die in the Cause of Liberty.

During the Residence of *Longinus* at *Athens*, the Emperor *Valerian* had undertaken an Expedition against the *Persians*.—He was assisted in it by *Odenathus* King of *Palmyra*, whom he made his Partner in the Empire by the Title of *Augustus*.—The Abilities of this Prince were so great, and his Actions so illustrious, that they were above the Competition of every Person then alive, except his



his own Wife *Zenobia*; a Lady of so extraordinary Magnanimity and Virtue, that she out-shone even her Husband, and engrossed the Attention and Admiration of the World.——A Miracle of Beauty, but chaste to a Prodigy; in punishing the Bad inflexibly severe; in rewarding the Good or relieving the Distressed, benevolent and active; splendid but not profuse, and generous without Prodigality. Superior to the Toils and Hardships of War, she was generally on Horseback; and would sometimes march on Foot with her Soldiers. She was skilled in several Languages, and is said to have drawn up herself an Epitome of the *Alexandrian* and *Oriental* History.

The Reputation of *Longinus* had been waisted to the Ears of *Zenobia*, who prevailed upon him to quit *Athens*, and undertake the Education of her Sons. He quickly gained an uncommon Share in her Esteem, as she found him not only qualified to form the tender Minds of the Young, but to improve the Virtue, and enlighten the Understanding of the Aged. In his Conversation she spent the vacant Hours of her Life, modelling her Sentiments by his Instructions, and steering herself by his Counsels in the whole Series of her Conduct. [\* He continued with this great Princess during those surprizing Revolutions in her Fortune, which every one versed in the History of her Time is acquainted with, until her falling into the Hands of *Aurelian*; when that ungenerous Conqueror, learning that he was the Author of a contemptuous Answer, which had been return'd to the Summons he sent *Zenobia* to surrender, when he besieged

\* The intercepted Lines are not Mr, *Smith's*, but are necessary for connecting what precedes and follows; between which, in the Original, is an historical Account of the Things I have here only mentioned, and which I thought might be spared from this Abstract.

ed her Capital, poured all his Vengeance upon him, and ordered him to be put to Death.] He was borne away to immediate Execution, amidst the generous Condolence of those who knew his Merit, and admired the inward Generosity of his Soul. He pity'd *Zenobia*, and comforted his Friends. He looked upon Death as a Blessing, since it rescued his Body from Slavery, and gave his Soul the most desirable Freedom. " This " World, said he with his expiring Breath, is no- " thing but a Prison ; happy therefore he who " gets soonest out of it, and gains his Liberty."

The Writings of *Longinus*, as Mr. *Smith* adds, are numerous ; some on Philosophical, but the greatest Part on Critical Subjects : None of which, except this on the Sublime, have escaped from the Depredations of Time and Barbarians. And even this is rescued as from a Wreck, damaged too much and shatter'd by the Storm. Yet on this little and imperfect Piece has the Fame of *Longinus* been founded and erected. The Learned and Judicious have bestowed extraordinary Commendations upon it. The *Golden Treatise* is its general Title. It is one of those valuable Remnants of Antiquity of which enough remains to engage our Admiration, and excite an earnest Regret for every Particle of it that has perished. It resembles those mutilated Statues which are sometimes dug out of Ruins. Limbs are broke off, which it is not in the Power of any living Artist to replace, because the fine Proportion and delicate Finishing of the Trunk excludes all Hope of equalling such masterly Performances. From a constant Inspection and close Study of such an antique Fragment at *Rome*, *Michael Angelo* learned to execute and to teach the Art of Sculpture ; it was therefore called *Michael Angelo's School*. The same Use may be made of this imperfect Piece on the Sublime, since it is a noble

noble School for Criticks, Poets, Orators, and Historians.——

Elevation of Thought, the greatest Qualification requisite to an Orator or Poet, is equally necessary to a Critick, and is the most shining Talent in *Longinus*. Nature had implanted the Seeds of it within him, which he himself improved and nursed up to Perfection, by an Intimacy with the greatest and sublimest Writers. Whenever he has *Homer* in View, he catches his Fire, and encreases the Light and Ardor of it. *The Space between Heaven and Earth* marks out the Extent of the Poet's Genius; but the World itself seems too narrow a Confinement for that of the Critick.\* And tho' his

\* The Passage in *Longinus* that Mr. *Smith* here refers to, is in the IXth Section; where the Critick, after observing the inexpressible Grandeur of *Ajax's* Silence in the *Odyssey*, and the Greatness of Thought that strikes so forcibly in *Alexander's* Reply to *Parmenio*, advising him to accept *Darius's* Proposals, says, “ So the Space between Heaven and Earth marks out the “ vast Reach and Capacity of *Homer's* Ideas, when he says,

*While scarce the Skies her horrid Head can bound,  
She stalks on Earth.*

POPE.

“ This Description may with more Justice be applied to  
“ *Homer's* Genius than the Extent of Discord.

“ But what Disparity, what a Fall there is in *Hesiod's* Description of Melancholy, if the Poem of the Shield may be  
“ ascribed to him!

*A filthy Moisture from her Nostrils flow'd!*

“ He has not represented his Image terrible, but loathsome and nauseous.

“ On the other Hand, with what Majesty and Pomp does  
“ *Homer* exalt his Deities!

*Far as a Shepherd, from some Point on high,  
O'er the wide Main extends his boundless Eye,  
Thro' such a Space of Air with thundring Sound,  
At one long Leap th' immortal Coursers bound.*

Mr. POPE.

“ He



his Thoughts are sometimes stretched to an immeasurable Size, yet they are always great without swelling, bold without Rashness, far beyond what any other could or durst have said, and always proper and judicious.

As his Sentiments are noble and lofty, so his Style is masterly, enlivened by Variety, and flexible with Ease. There is no Beauty pointed out by him in any other, which he does not imitate, and frequently excel, whilst he is making Remarks upon it. How he admires and improves upon *Homer*, has been hinted already. When *Plato* is his Subject, the Words glide along in a smooth and easy, and peaceable Flow. When he speaks of *Hyperides*, he copies at once his engaging Manner, the Simplicity, Sweetness, and Harmony of his Style. With *Demosthenes* he is vehement, abrupt, and disorderly regular; he dazzles with his Lightning, and terrifies with his Thunder. When

“ He measures the Leap of the Horses by the Extent of the World : And who is there, that considering the superlative Magnificence of this Thought, would not with good Reason cry out, that if the Steeds of the Deity were to take a second Leap, the World itself would want Room for it.”

Perhaps neither *Longinus* nor Mr. *Smith* are here altogether unexceptionable with respect to their Remarks. It is an extravagant Hyperbole in the former to make the Space assigned by *Homer* synonymous with the Extent of the World. It is imposing a Sense upon the Poet, which he never intended; nay it is hardly clear of Absurdity, which greatly impairs the Sublimity of the Sentiment; even *Homer*, imperfect as the Geography of that Age was, knew the Extent he specified was prodigiously short of what *Longinus* stretches it to.

But what Ground has Mr. *Smith* for fancying *Longinus* has here transcended the Sublimity of *Homer*? The Measure of *Homer's* was the Space between Heaven and Earth; that of *Longinus* was bounded by, or at furthest only seemed to exceed the Breadth of the Earth's Surface, which the Philosophers of his Time looked upon as much short of the Distance between Heaven and Earth.

he parallels the *Greek* with the *Roman* Orator, he shews in two Periods the distinguishing Excellencies of each: The first is a very Hurricane, which bears down all before it; the last a Conflagration, gentle in its Beginning, gradually dispersed, increasing and getting to such a Head, as to rage beyond Resistance, and devour all Things. His Sense is every where the very Thing he would express, and the Sound of his Words is an Echo to his Sense.

His Judgment is exact and impartial, both in what he blames and what he recommends. The Sentence he pronounces is founded upon and supported by Reasons which are satisfactory and just. His Approbation is not attended with Fits of stupid Admiration, or gaping like an Idiot at something surprising which he cannot comprehend; nor are his Censures fretful and waspish. He stings like the Bee what actually annoys him, but carries Honey along with him, which, if it heals not the Wound, yet assuages the Smart.

His Candor is extensive as his Judgment. The Penetration of the one obliged him to reprove what was amiss; the secret Workings of the other biass him to excuse or extenuate it in the best Manner he is able. Whenever he lays open the Faults of a Writer, he forgets not to mention the Qualities he had, which were deserving of Praise. Where *Homer* sinks into Trifles, he cannot help reproving him; but tho' *Homer* nods sometimes, he is *Homer* still; excelling all the World when broad awake, and in his Fits of Drowsiness dreaming like a God.

The Good-nature of *Longinus* must not pass without Notice. He bore an Aversion to the Sneers and Cavils of those, who, unequal to the weighty Province of Criticism, abuse it, and become its Nuisance. He frequently takes Pains to  
shew

shew how misplaced their Animadversions are, and to defend the Injured from Aspersions. There is an Instance of this in his Vindication of *Theopompus* from the Censure of *Cecilius*. He cannot endure to see what is right in that Author perverted into Error ; nor where he really errs, will he suffer him to pass unproved. Yet here his Good-nature exerts itself again, and he proposes divers Methods of amending what is wrong.

The Judgment, and Candour, and Impartiality with which *Longinus* declares his Sentiments of the Writings of others, will rise in our Esteem when we reflect on that exemplary Piece of Justice he has done to *Moses*. The Manner of his quoting that celebrated Passage from him is as honourable to the Critick, as the Quotation itself to the *Jewish* Legislator. Whether he believed the *Mosaick* History of the Creation is a Point in which we are not in the least concerned, but it was plainly his Opinion, that tho' it be condescendingly suited to the finite Conception of Man, yet it is related in a Manner not inconsistent with the Majesty of God. To contend, as some do, that he never read *Moses*, is trifling, or rather litigious. The *Greek* Translation had been dispersed throughout the *Roman* Empire long before the Time in which he lived, and no Man of a serious, much less of a philosophick Turn, could reject it as unworthy of a Perusal. Besides *Zenobia*, according to the Testimony of *Photius*, was a *Jewish* Convert.

The Diction of *Longinus* is elegant and nervous, the Conciseness and Diffusiveness of his Periods being always suited to the Nature of his Subject. The Terms he uses are generally so strong and expressive, and sometimes so artfully compounded, that they cannot be rendered into another Language without wide Circumlocution. He has a high and masculine Turn of Thought, unknown to  
any



any other Writer, which inforced him to give all possible Strength and Energy to his Words, that his Language might be properly adjusted to his Sense, and the Sublimity of the latter be uniformly supported by the Grandeur of the former.—

There appears not in him the least Shew or Affectation of Learning ; tho' his Stock was wonderfully large, yet without any Prejudice to the Brightness of his Fancy. How extensive must his Reading have been, to deserve those Appellations given of him by *Eunapius*, that he was a *living Library*, and a *walking Musæum* ?

The Genius, the Taste, the Candour, the Goodnature, the Generosity, and Modesty of *Longinus*, were quite the Reverse of the Qualities of modern Criticks. \* His very Rules are shining Examples of what they inculcate ; his Remarks the very Excellencies of what he is pointing out.—He keeps the same majestick Pace, or soars aloft with his Authors.

Having traced this great Master of the Sublime thus far as a Critick, Mr. *Smith* will have us now view him in another Light, as a Philosopher. He says,

In him these are not different, but mutually depending and coexisting Parts of the same Character. To judge in a worthy Manner of the Performances of Men, we must know the Dignity of human Nature, the Reach of the human Understanding, the Ends for which we were created, the Means of their Attainment. In these Speculations *Longinus* will make no contemptible Figure.

This appears from what Mr. *Smith* attributes to him on these Heads: He observes, That his Ideas of human Nature were truly noble ; from

\* This Sentence is not in the very Words of Mr. *Smith*, but it is sufficiently expressive of his Meaning.

whence he infers, that tho' he might not be a Christian, or a *Jewish* Convert, as some have supposed him, yet he was certainly no Idolater, since he could never have formed such grand Ideas of Man without a Knowledge and Reverence of the divine Perfections.

As to this Life, Mr. *Smith* says, he considers it as a publick Theatre, on which Men are to act their Parts. A Thirst after Glory, and an Emulation of whatever is great and excellent, is implanted in their Minds, to quicken their Pursuits after real Grandeur, and to enable them to approach, as near as their finite Abilities will admit, to Divinity itself. Upon these Principles he accounts for the vast Stretch and Penetration of human Understanding; to these he ascribes the Labours of Men of Genius; and by the Predominancy of them in their Minds, ascertains the Success of their Attempts. In the same Manner he accounts for that Turn in the Mind which biasses us to admire more what is great and uncommon, than what is ordinary and familiar, however useful.—

Yet the telling us we were born to pursue what is great, without informing us what is so, would avail but little. *Longinus* declares for a close and attentive Examination of all Things. Outfides and Surfaces may be splendid and alluring, yet nothing be within deserving our Applause.—

The Mind is the Source and Standard of whatever can be considered as great and illustrious in any Light. From this our Actions and our Words must flow, and by this must they be weighed. We must think well before we can act or speak as we ought. And it is the inward Vigour of the Soul, tho' variously exerted, which forms the Patriot, the Philosopher, the Orator, or the Poet.—Yet this inward Vigour is chiefly owing to the Bounty of Nature, is cherished and improved by Education,  
but

but cannot reach Maturity without other concurrent Causes, such as publick Liberty and the strictest Practice of Virtue.—

This *Longinus* affirms. He speaks feelingly, but with Caution about it, because Tyranny and Oppression were triumphant at the Time he wrote. He avers, with a Spirit of generous Indignation, that Slavery is the Confinement of the Soul, and a publick Dungeon. On this he charges the Suppression of Genius, and Decay of the Sublime.

Thus Mr. *Smith* has exhibited this illustrious Person to our View; great in every Circumstance and Situation of Life. We have seen him the Light and Glory of *Athens*, that Metropolis of the Empire of Science, Literature, and Politeness; we have beheld him the Counsellor, the Friend, the Præceptor of Princes; the supreme Judge in Criticism; and a Philosopher (in the Opinion of *Boileau*) worthy to be ranked with *Socrates* and *Cato*.

I said, when I entered on the foregoing Extract of Mr. *Smith's* Account of *Longinus* and his Writings, that we might thereby, in some Measure, perceive that Gentleman's own Talents for Composition; and in what Degree his Sentiments and Language favour of that Sublime which he has undertaken to give his Readers an Idea of, by his Version of this Author: For the more effectual answering of this Purpose, I here subjoin those Reflections which he himself makes, in Concurrence with *Longinus*, upon the unhappy Influence of Tyranny in suppressing the Efforts of Genius.

“ The Condition of Man (says he) is deplorable, when he dares not exert his Abilities, and runs into imminent Danger by saying or doing what he ought. Tyranny erected on the Ruins of Liberty, lays an immediate Restraint on the Minds of Vassals, so that the inborn Fire of  
“ Genius



“ Genius is quickly damped, and suffers at last a  
 “ total Extinction. This must always be a neces-  
 “ sary Consequence, when what ought to be the  
 “ Reward of an honourable Ambition, becomes  
 “ the Prey of Knaves and Flatterers. But the  
 “ Infection gradually spreads, and Fear and Ava-  
 “ rice will bend those to it whom Nature formed  
 “ for higher Employments, and sink lofty Ora-  
 “ tors into pompous Flatterers. The Truth of  
 “ this Remark will easily appear, if we compare  
 “ *Cicero* speaking to *Cataline*, to the same *Cicero*  
 “ pleading before *Cæsar* for *Marcellus*. That  
 “ Spirit of Adulation which prevailed so much in  
 “ *England* about a Century ago, lowered one of  
 “ the greatest Genius’s that ever lived, and turn-  
 “ ed even the Lord *Bacon* into a Sycophant. And  
 “ this will be the Case, wherever Power en-  
 “ croaches on the Rights of Mankind : A servile  
 “ Fear will clog and fetter every rising Genius,  
 “ will strike such an Awe upon it in its tender  
 “ and infant State, as will stick for ever after,  
 “ and check its generous Sallies. No one will  
 “ write or speak well in such a Situation, unless  
 “ on Subjects of mere Amusement, [and which  
 “ cannot by any indirect Tendency affect his Ma-  
 “ sters. For how shall the Vassal dare to talk  
 “ sublimely on any Point wherein his Lord acts  
 “ meanly !

“ But farther, as despotick and unbridled  
 “ Power is generally obtained, so it is as often  
 “ supported by unjustifiable Methods. The splen-  
 “ did and ostentatious Pageantry of those at the  
 “ Helm gives Rise to Luxury and Profuseness  
 “ among the Subjects. These are the fatal Sources  
 “ of dissolute Manners, of degenerate Sentiments,  
 “ of Infamy and Want. As Pleasure is supplied  
 “ by Money, no Method, however mean, is omit-  
 “ ted to procure the latter, because it leads to the

“ En-

“ Enjoyment of the former. Men become corrupt and abject, their Minds are enervated and insensible to Shame.

“ Men of the finest Genius which have hitherto appeared in the World, have been for the most Part not very defective in their Morals, and less in their Principles : I am sensible there are Exceptions to this Observation, but little to the Credit of the Persons, since their Works become the severest Satires on themselves, and the manifest Opposition between their Thought and Practice detracts its Weight from the one, and marks out the other for publick Abhorrence.

“ An inward Greatness of Soul is the common Centre from whence every Ray of Sublimity, either in Thought, or Action, or Discourse is darted out ; for all Minds are no more of the same Complexion than all Bodies of the same Texture. In the latter Case our Eyes would meet only with the same Uniformity of Colour in every Object ; In the former, we should be all Orators or Poets, all Philosophers, or all Blockheads. This would break in upon that beautiful and useful Variety with which the Author of Nature has adorned the rational, as well as the material Creation. There is in every Mind a Tendency, tho’ perhaps differently inclined, to what is great and excellent. Happy they, who know their own peculiar Bent, who have been blessed with Opportunities of giving it the proper Culture and Polish, and are not cramped or restrained in the Liberty of shewing and declaring it to others ! There are many fortunate Concurrences, without which we cannot attain to any Quickness of Taste, or Relish for the Sublime.”

What I have to say further of this Performance will be comprised in a very few Words. The

330 *The WORKS of the LEARNED.* Art. 24.  
Translation of *Longinus* is, according to the most impartial Judgment I can frame of it, after a Comparison with others, the most elegant Version that has been made of that Author into the *English* Tongue. The preliminary Discourse excels that of the celebrated *Boileau*, which he has prefix'd to his Edition. And as for the Remarks (several of which are borrowed from *Dr. Pearce*) I will presume to determine nothing concerning them but this, that they would have been of more Service to the Reader, if they had been on the same Pages with the Passages they refer to, and are designed to illustrate, than they can be, thrown together, as they are, at the End of the Treatise.

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## A R T I C L E XXV.

*A fifth Vindication of Mr. Pope's Essay on Man, against the Misrepresentations of M. de Croufaz.*

*To the Author of the History of the Works of the Learned.*

S I R,

THIS Letter shall finish my Observations on the *Essay on Man*, in an Analysis of the *third* Epistle. The *Second* being more simple, and the Turn of the *Fourth* more popular, seem to need no Comment. But the *First* and *Third* being of a complex and abstract Nature, the Reader will owe me Thanks for having explained to him the Delicacy of the Poet's fine and forceable Reasoning, which runs equally thro' the *four* Epistles, tho' not equally subjected to the Capacity of common Readers.

Mr.



Mr. *Pope*, in explaining the Origin, Use, and End of the Passions, in the *second* Epistle; having shewn that Man has *social*, as well as *selfish* Passions: That Doctrine naturally introduces the *third* Epistle, which treats of Man as a social Animal; and connects it with the second, which considered him as an *Individual*. And as the Conclusion from the Subject of the first Epistle made the Introduction to the Second, so here again, the Conclusion of the Second,

“ Even mean Self-love becomes, by Force divine,  
“ The Scale to measure other’s Wants by thine,

makes the Introduction to the Third,

“ Here then we rest, the universal Cause  
“ Acts to one End; but acts by various Laws.

The Reason of *Variety* in those Laws, all which tend to one and the same End, *The Good of the Whole*, is because there is the Good of the *Individual* likewise to be provided for; and this makes, as the Poet says elsewhere,

“ Each Individual seek a several Goal.

But to prevent their terminating *there*, God has made each need the Assistance of another; and so,

“ On mutual Wants, builds mutual Happiness.

It was necessary to explain these two first Lines, the better to see the Force and Pertinency of what follows, [from l. 2. to 7.] where the Poet warns those to take notice of this Truth, whose Circumstances placing them in an *imaginary* Station of Independence, and a *real* one of Insensibility to

mutual Wants (from whence universal Happiness results) make them too apt to overlook the true System of Things; such as those in *full Health* and *Opulency of Fortune*. This Caution was necessary with Regard to *Society*; but still more necessary with Regard to *Religion*: Therefore he especially recommends the Memory of it to Ministers, and others, when they *preach* or *pray*; because the Preacher who does not consider the first Cause under this View of a Being consulting the Good of the Whole, must needs give a very *unworthy* Idea of him: And the Supplicant, who prays as one not related to a Whole, or as disregarding the Happiness of it, will not only pray in *vain*, but *offend* his Maker, by an impious Attempt to counterwork his Dispensation.

- “ In all the Madness of superfluous *Health*,
- “ The Trim of *Pride*, and Impudence of *Wealth*,
- “ Let this great Truth be present Night and Day,
- “ But most be present, when we *preach* or *pray*.

The Translator not seeing into the admirable Purposes of this Caution, has quite dropt the most material Circumstances contained in the *last* Line; and, what is worse, has, for the sake of a foolish Antithesis, destroy'd the whole Propriety of the Thought in the *first* and *second*; and so, between both, has left his Author neither Sense nor System.

“ Dans le Sein du bonheur, ou de l'*Adversité*.

Now, of all People, *Men in Adversity* have the least need of this Caution, as being the least apt to forget *that God consults the Good of the Whole, and provides for it, by procuring mutual Happiness by Means of mutual Wants*: Because such as yet retain the

the Marks of any fresh Calamity are most compassionate to others labouring under the same Misfortunes, and most prompt and ready to relieve them.

The Poet then introduces his System of human Sociability, by shewing it [l. 7, 8.] to be the Dictate of the Creator, and that Man, in this, did but follow the Example of general Nature, which is combined

“ In one close System of Benevolence.

This he proves *first* [from l. 8. to 13.] (on the noble Theory of Attraction) from the Œconomy of the material World; where there is a mutual Conspiracy in all the Particles of Matter to work for one End; the Use, Beauty, and Harmony of the whole Mass.

# I.

“ See plastic Nature working to this End,  
 “ The single Atoms each to other tend,  
 “ Attract, attracted to, the next in Place  
 “ Form’d and impell’d it’s Neighbour to embrace.

Here again the Translator mistaking this Description of the *Preservation* of the material Universe by the Principle of Attraction, for a Description of its *Creation*, has quite destroyed the Poet’s fine analogical Argument, by which he proves, from the Circumstance of mutual Attraction in Matter, that Man while he seeks Society, and thereby promotes the Good of his Species, co-operates with God’s general Dispensation. But the Circumstance of a Creation proves nothing but a Creator.



“ *Voi du Sein du Cahos eclater la lumiere,*  
 “ *Chaque Atome ebranlé courir pour s’embras-*  
*fer, &c.*

The Poet’s *second* Argument [from l. 12 to 27.] is taken from the vegetable and animal World; whose *Beings* serve mutually for the Production, Support, and Sustainment of each other.

## II.

“ See Matter next with various Life endu’d  
 “ Press to one Centre still, *the gen’ral Good.*  
 “ See dying Vegetables Life sustain,  
 “ See Life dissolving vegetate again,  
 “ All Forms that perish other Forms supply,  
 “ By Turns they catch the vital Breath and die;  
 “ Like Bubbles to the Sea of Matter born,  
 “ They rise, they break, and to that Sea re-  
*turn, &c.*

One would wonder what should have induced Mr. *l’Abbe*, to translate the two last Lines thus,

“ *Sort du neant y rentre, & reparoit au jour,*

*Comes out of Nothing, and enters back again into Nothing.*—

I should not have taken notice of this Mistake but for M. *de Croufaz*’s ready Remark. “ Mr. *Pope*, says he, descends even to the most vulgar Prejudices; when he tells us, that *each Being comes out of Nothing*, the common People think that that which disappears is annihilated. The Atoms, the smallest Particles, the Roots of terrestrial Bodies subsist, &c.” \*

But this Part of the Poet’s *second* Argument, in which he tells us that God,

- “ Connects each Being, greatest with the least ;
- “ Made Beast in Aid of Man, and Man of Beast,
- “ All serv'd all serving————

Awaking *again* the old *Pride* of his Adversaries, who cannot bear that Man should be thought to be *serving* as well as *served* ; he takes this Occasion *again to humble* them [from l. 26 to 53.] by the same kind of Argument he had employed in the first Epistle, and which our second Letter has considered at large.

However his Adversaries, loth to give up the Question, will reason upon the Matter ; and we are now to suppose them as objecting at Providence in this Manner.—We grant, say they, that [in the irrational Creation, as in the inanimate, *all is served, and all is serving*. But, with regard to Man, the Case is different ; he stands single. For his Reason has endowed him both with Power and Address sufficient to [make all Things *serve him* : And his *Self-love*, of which you have so largely provided for him, will dispose him, in his Turn, *to serve none*. Therefore is your Theory imperfect.— “ Not so fast, replies the Poet, “ [from l. 52 to 83.] I grant you, Man indeed “ affects to be *the Wit and Tyrant of the Whole*, and “ would fain shake off

- “ ————— That Chain of Love,
- “ Combining all below and all above.

“ But Nature, even by that very Gift of Reason, “ checks this *Tyrant* : For Reason endowing Man “ with the Ability of setting together the Memo- “ ry of the past, and the Forecast of the Future ; “ and past Misfortunes making him apprehensive “ of future ones, this disposes him to pity and “ relieve others in a *State* of Suffering. And the “ Passion growing habitual, naturally extends its

“ Effects to all that have a *Sense* of suffering.  
 “ Now as Brutes have neither Man’s Reason, nor  
 “ his inordinate *Self-love* to draw them from the  
 “ System of Benevolence; so they wanted not,  
 “ and therefore have not this *human Sympathy* of  
 “ another’s Misery. And those in Man, we see,  
 “ balance one another, and so keep him in that  
 “ general *Order*, in which Providence has placed  
 “ all its Creatures. But this is not all; Man’s In-  
 “ terest, Amusement, Vanity, and Luxury, tie  
 “ him still closer to the System of Benevolence,  
 “ by obliging him to provide for the Support of  
 “ other Animals; and tho’ it be, for the most  
 “ Part, only to devour them with the greater Plea-  
 “ sure, yet this does not abate the proper Happi-  
 “ ness of the Animals so preserved, to whom  
 “ *Providence has not given the useless Knowledge of*  
 “ *their End*. From all this it appears that the  
 “ Theory is yet entire and uniform.

“ Grant that the Powerful still the Weak controul,  
 “ Be Man the Wit and Tyrant of the Whole,  
 “ Nature that Tyrant checks; he only knows  
 “ And helps another Creature’s Wants and Woes.  
 “ Say, will the Falcon stooping from above,  
 “ Smit with her varying Plumage, spare the Dove?  
 “ Admires the Jay the Insect’s gilded Wings?  
 “ Or hears the Hawk when *Philomela* sings?  
 “ Man cares for all, &c. —————

This is the Force of this fine and noble Argument.  
 The senseless and scandalous Reflections of Mr. *de Crousaz* on the latter Part of it I have refuted in my  
 second and third Letters.

But even to this, as a Caviller would still object,  
 we are to suppose him to do so; and to say—Ad-  
 mit you have shewn that Nature has endowed all  
 Animals, whether rational or irrational, with such Fa-



Faculties as admirably fit them to promote the general Good: But in its Care for *this*, has not Nature neglected to provide for the *private* Good of the Individual? We have Cause to think it has, and we suppose that on this Account it kept back from Brutes the Gift of Reason, (so necessary a Means of Happiness) because Reason, as we find in the Instance of Man (where there is Occasion for all the complicated Contrivance you have described above, to make the Effect of his Passions counterwork the immediate Powers of his Reason, in order to keep him subservient to the general System) Reason, we say naturally tends to draw Beings into a *private*, independent System.

This the Poet answers by shewing [from l. 82. to 109.] that *Instinct* gains the End of *private* Happiness in those Animals to which it is the only Guide, full as well as *Reason* does in Man. Which he proves by this great and just Reason, that in the first Case God directs *immediately*, in the latter *mediately*, thro' Man.

“ Say, where full Instinct is th’ unerring Guide,  
 “ What Pope or Council can they need beside?  
 “ And Reason raise o’er Instinct as you can,  
 “ In this ’tis God directs, in that ’tis Man.

The Commentator, whom I will suppose in Charity to have seen nothing of this fine and sober Reasoning, nor to have been apprehensive of the *Objection*, which occasioned it, tho’ that Objection arises from the Subject, accuses the Poet of designing to *represent Brutes as perfect as Man, who is of a Nature susceptible of Religion*.<sup>\*</sup> But if he could not see the Chain of Reasoning, he might yet, methinks, have attended to this plain Denunciation of the Poet, with which

\* Page 229.

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he introduces the Discourse that gives Mr. de Crou-  
faz so much Offence.

“ Whether with Reason or with Instinct blest,  
“ *Know* all enjoy the Power, which suits ’em best :  
“ To Bliss alike by that Direction tend,  
“ *And find the Means proportion’d to the End.*

Which shews the Perfection spoken of is not a Perfection comparative with that of any other Being, but a Perfection proportioned to the End of the Being itself.—But nothing can keep a Calumniator from being impertinent.

The Poet now comes to the main Subject of his Epistle, the Proof of Man’s Sociability from the two general Societies composed by him, the *natural* Subject to paternal Authority, and the *civil* Subject to the magisterial : Which he has had the Address to introduce, from what had preceded, in so easy and natural a Manner, as shews him to have the Art of giving all the Gracefulness to the Dryness and Severity of Method, as well as Wit to the Strength and Depth of Reason. For the philosophic Nature of his Work requiring he should shew by what Means those Societies were introduced, this affords him an Opportunity of sliding gracefully and easily, from the Preliminaries, into the main Subject ; and so to give that Perfection of Method, which we find only in the Works of great Writers.

For having just before, tho’ to a different Purpose, described the Power of bestial Instinct to attain the Happiness of the *Individual*, he goes on in speaking of that Instinct as it is serviceable *to the Kind*, [from l. 108 to 148.] to illustrate the Original of Society. He shews, that tho’, as he had before observed, God had founded the proper Bliss of each Creature in the Nature of its own Being,

Being, yet these not being independent Individuals, but Part of a Whole; God, to bless that Whole, built mutual Happiness on mutual Wants; but, for the Supply of mutual Wants, Creatures must necessarily associate; which is the first Ground of Society. He then proceeds to that which is call'd *natural*, subject to paternal Authority, and arising from the Union of the two Sexes;—describes the imperfect Image of it in Brutes, then explains it at large in all its Causes and Effects: And, lastly, shews that, as IN FACT, it is founded and preserved by mutual Wants, the Supplial of which causes mutual Happiness; so is it likewise in RIGHT, by Equity, Gratitude, and the Observance of the Relation of Things in general.

- “ Reflection, Reason, still the Ties improve;
- “ At once extend the Int'rest, and the Love:
- “ With Choice we fix, with Sympathy we burn,
- “ Each Virtue in each Passion takes its Turn;
- “ And still new Needs, new Helps, new Habits  
rise,
- “ That graft Benevolence on Charities.
- “ Mem'ry and Forecast just Returns engage,
- “ That pointed back to Youth, this on to Age;
- “ While Pleasure, Gratitude, and Hope combin'd,
- “ Still spread the Int'rest and preserv'd the Kind.

But now the Atheist and *Hobbist*, against whom Mr. *Pope* writes, deny the Principle of *Right*, or of *natural Justice*, before the Invention of civil Compact, which, they say, gave a Being to it: And accordingly, we know, have had the Effrontery, publickly, to declare *that a State of Nature was a State of War*. This quite subverts the Poet's *natural Society*: Therefore, the next Step he takes after his Account of *that State*, is to support the  
Reality



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*Realiey* of it, by overthrowing the oppugnant Principle of *no natural Justice*; which he does [from l. 147 to 170.] by shewing, in a fine Description of *the State of Innocence*, as represented in Scripture, that a State of Nature was so far from being without *natural Justice*, that it was, at first, the Reign of God, where *Right* and *Truth* universally prevail'd.

“ Nor think in Nature’s State they blindly trod,  
 “ The State of Nature was the Reign of God.  
 “ Self-love and social at her Birth began,  
 “ Union, the Bond of all Things, and of Man.  
 “ Pride then was not; nor *Arts* that Pride to aid,  
 “ Man walk’d with Beast joint Tenant of the  
 Shade, &c.

Now let us hear Mr. *de Croufaz*, who knew no more of the Course of the Argument that led Mr. *Pope* to this beautiful Description, than he knew of his *English*; tho’ he tells us, *he had redoubled his Attention upon this Epistle* \*.—Mr. *Pope*, says he, *speaks with the Assurance of an Eye-witness of what passed in this first Age of the World* †.—And well he might, when conducted by his Faith in Scripture History.—*That which he here represents*, says he, *is much less credible in itself, than that which Moses teaches us* †. Now what must we think of our Logician’s Faith, who taking it for granted, that Mr. *Pope* would not borrow of *Moses*, has here condemn’d before he was aware, the Credibility of Scripture History; for the Account the Poet gives of the *State of Innocence* is indeed neither more nor less, nor other than that very Account of *Moses* himself.

He goes on,—*This Religion, common to Brutes*

\* Page 218.

† Page 240.

and Men, insinuates to us, that in those happy Times, Men had no more Religion than Brutes: \*

This Reflection points at the following Lines,

“ In the same Temple, the resounding Wood,  
“ All vocal Beings hymn’d their equal God.

But does not the Poet speak in this very Place of Man as officiating in the priestly Office at the Altar, and offering up his blameless eucharistical Sacrifice to Heaven?

“ The Shrine with Gore unstain’d, with Gold undrest,  
“ Unbrib’d, unbloody, stood the blameless Priest.

How scandalous then is this Asperision? As to the Line,

“ All vocal Beings hymn’d their equal God,

our Logician should be sent to Scripture for its Meaning; who, had he been as conversant with the *Psalmist* as with his *Burgersdicius*, would have learned to have judged more piously as well as more charitably; there the *inspired* Poet calling to Mind (as Mr. *Pope* did here) the *Age of Innocence*, and full of the great Ideas of those

“ ————— Chains of Love,  
“ Combining all below, and all above;

Which

“ Draw to one Point, and to one Centre bring  
“ *Beast, Man, or Angel, Servant, Lord, or King;*

Breaks out into this rapturous and divine Apostrophe, to call back the devious Creation to its primitive Rectitude.—“ Praise the Lord all ye  
 “ *Angels*, praise him all ye Hosts. Praise him  
 “ Sun and Moon, praise him all ye Stars of Light.  
 “ Let them praise the Name of the Lord, for he  
 “ commanded and they were created. Praise the  
 “ Lord from the Earth ye Dragons, and all Deepes.  
 “ Fire and Hail, Snow and Vapour, stormy  
 “ Wind fulfilling his Word : Mountains and all  
 “ Hills, fruitful Trees, and all Cedars ; *Beast* and  
 “ all Cattle, creeping Things, and *flying Fowl* :  
 “ *Kings* of the Earth, and all *People* ; *Princes* and  
 “ all *Judges of the Earth*, let them praise the  
 “ Name of the Lord ; for his Name alone is ex-  
 “ cellent, his Glory is above the Earth and Hea-  
 “ ven.” *Psalms* cxlviii.

To return, strict Method, of which, by this Time, the Reader finds our Poet no unexact Observer, leads him next to speak of that Society which succeeded the *natural*, namely the *civil*. But, as he does nothing abruptly, he first explains [from l. 169 to 200.] the *intermediate Means* which led Mankind from *natural* to *civil* Society. These were the *Invention* and *Improvement of Arts*. For while Mankind lived in a mere State of Nature, unconscious of the Arts of Life, there was no need of any other Society than that which we may call *paternal*. But when *Arts* were found out and improved, then that more perfect Society, the *civil*, became necessary. And for these two Reasons ; *First*, to bring those Arts already found to *Perfection* ; and, *Secondly*, to secure the Product of them to their rightful *Proprietors*. But the Poet, always intent on the great End for which he wrote his *Essay*, namely, to mortify that Pride, which occasions the impious Complaints against Providence, with the greatest Art and Contrivance,  
 speaks



speaks of these human Inventions as but Lessons learnt of mere Animals guided only by Instinct; and thus, at the same Time, gives a new Instance of the wonderful Providence of God, who has contrived to teach Mankind in a way, not only proper to humble human Arrogance, but to raise our Idea of infinite Wisdom to the highest Pitch. All this he does in a *Protopopæia* the most sublime that ever entered into the human Imagination.

- “ See him from Nature rising slow to Art!  
 “ To copy Instinct then was Reason’s Part:  
 “ Thus then to Man the Voice of Nature spake—  
 “ Go, from the Creatures thy Instructions take;  
 “ Thy Arts of Building from the Bee receive,  
 “ Learn of the Mole to plow, the Worm to  
     weave;  
 “ Learn of the little *Nautilus* to sail,  
 “ Spread the thin Oar, and catch the driving  
     Gale, &c.  
 “ Yet go! and thus o’er all the Creatures sway,  
 “ Thus let the Wiser make the rest obey,  
 “ And for those *Arts* mere Instinct could afford,  
 “ Be crown’d as *Monarchs*, or as Gods ador’d.

It is worth while to take notice of the Poet’s Address in the first Part of the last Line.—I observed that, in this Paragraph, he has given an Account of those *intermediate Means* that led Mankind from *natural* to *civil* Society, namely, the Invention and Improvement of Arts. Now here, on his Conclusion of this Account, and Entry upon the Description of civil Society itself, he connects the two Parts the most gracefully that can be conceived, by insinuating, that it was the *Invention* of those Arts, which raised to the Magistracy, in this new Society now formed for the *perfecting* them.

I can-

I cannot leave this Part without censuring a strange Imagination of the Translator's, in the Turn he has given to these two Lines,

“ Thus then to Man the Voice of Nature spake,---

“ Go, from the Creatures thy Instructions take.

“ La Nature *indigne* alors se fit entendre ;

“ Va *malheureux* mortel, va, lui dit elle, apprendre

“ Des *plus vils* animaux:-----

One would wonder what should make him represent Nature in such a Passion at Man, and calling him Names, when Mr. *Pope* supposes her in her best Humour, and Man the most *happy* in the Direction here given. But what led him into this Mistake was another full as gross. Mr. *Pope*, describing the State of Innocence, which ends at these Lines,

“ Heaven's Attribute was universal Care,

“ And Man's Prerogative to rule, but spare.

turns, from those Times, to a View of these latter Ages, and breaks out into this tender and humane Complaint,

“ Ah how unlike the Man of Times to come!

“ Of half that live the Butcher and the Tomb ;

“ Who, Foe to Nature, hears the gen'ral Groan,

“ Murders their Species, and betrays his own, &c.

Unluckily, the Translator took this Description for the *Corruption of that first Age* ; and so imagined the Poet had introduced Nature only to set Things right again ; and then he supposed, of Course, she was to be very angry, and not finding  
Mr.

Mr. *Pope* had represented her in any great Emotion, he was willing to improve upon his Author's Expression.

To proceed, after all this necessary Preparation, the Poet shews [from l. 199 to 216.] how civil Society followed, and the Advantages it produced. But these are best described in his own Words :

- “ Great Nature spoke, observant Men obey'd ;
- “ Cities were built, Societies were made :
- “ Here rose one little State ; another near
- “ Grew by like Means, and join'd thro' Love or Fear.
- “ Did here the Trees with ruddier Burthens bend,
- “ And there the Streams in purer Rills descend ?
- “ What War could ravish, Commerce could bestow,
- “ And he return'd a Friend, who came a Foe.
- “ Converse and Love Mankind might strongly draw,
- “ When Love was Liberty, and Nature Law.
- “ Thus States were form'd.—

Nothing can be juster than this Account, or more corroborating of the Poet's general Theory. Yet his Translator has a strange Fatality in contradicting him, whenever he attempts to paraphrase his Sense.

The first Line Mr. *l'Abbe* turns thus,

- “ Pars ces mots la Nature excita l'Industrie,]
- “ Et de l'Homme feroce enchaina la furie,

*Chained up the Fury of savage Man,*

And so contradicts the whole System of *Benevolence*, and goes over to the Atheist's, who supposes



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the *State of Nature to be a State of War.* That  
which seems to have misled him was these Lines.

“ What War could ravish, Commerce could be-  
flow,

“ And he return'd a Friend, who came a Foe.

But the Translator should have considered, that  
tho' the Poet maintains a *State of Nature to be a  
State of Peace*, yet he never imagined there could  
be no Quarrels in it. He well knew, that *Self-  
love drives thro' Just and thro' Unjust.* He pushes  
no System to an Extravagance; but *steers between  
Doctrines seemingly opposite*, or, in other Words,  
follows Truth uniformly throughout.

The Poet now returns [at l. 216 to 242.] to  
what he had left unfinished in his Description of *na-  
tural Society*. This, which appears irregular, is in-  
deed a fine Instance of his thorough Knowledge  
of the Art of Method. I will explain it.

This third Epistle, as we said, considers *Man  
with respect to Society*; the Second, *with respect to  
himself*; and the Fourth, *with Respect to Happiness*.  
But in none of these Relations does the Poet ever  
lose Sight of him under *that* in which he stands  
to God; it will follow therefore, that speaking of  
him, *with respect to SOCIETY*, the Account would  
be then most imperfect, were he not at the same  
Time considered *with respect to his RELIGION*; for,  
between these two there is a Close, and while  
Things continue in Order, a most *interesting* Con-  
nection.

“ True Faith, true Policy united ran;

“ That was but Love of God, and this of Man.

Now Religion suffering no Change, nor De-  
pravation, when Man first entered into civil  
Society,

Society, but continuing the same as in the State of Nature, the Poet, to avoid Repetition, deferred giving account of his *Religion*, till he had spoken of the Origin of *that* Society. Thence it is, that he here resumes the Account of the *State of Nature*, that is, so much of it as he had left untouched, which was only the *Religion* of it.— This consisting in the *Knowledge* of one God, the Creator of all Things, the Poet shews how Men came by it.— That it was either taught by *Reason*, which giving to every Effect a Cause, it instructed them to go from Cause to Cause till they came to the first, who being causeless would needs be judged self-existent; or by *Tradition*, which preserved the Memory of the Creation.— He then tells us what these Men, undebauched by false Science, understood, 1<sup>st</sup>, Of God's *Nature*; that they easily distinguished between the *Workman* and the *Work*, and saw the Substance of the Creator to be distinct and different from that of the Creature; and so were in no Danger of falling into the horrid Opinion of the *Greek* Philosophers, and their Follower *Spinoza*. And simple Reason teaching them, that the Creator was but *One*, they easily saw that *all was right*; and so were in no Danger of falling into the *Manichean* Error, which, when *oblique Wit* had broke the *steady Light* of Reason, imagined *all was not right*, having before imagined all was not the Work of *One*. 2<sup>dly</sup>, What they understood of God's *Attributes*; that they easily conceived a *Father* where they had found a Deity, and that a sovereign Being was only a sovereign *Good*.

“ *Till then* by Nature crown'd each Patriarch fate,  
 “ King, Priest, and Parent of his growing  
     State, &c.

“ —Till drooping, sick'ning, dying, they began  
 “ Whom they rever'd as God to mourn as Man.

## I.

“ Then looking up from Sire to Sire, explor’d  
 “ One great first Father, and that first ador’d.

## II.

“ Or plain Tradition that this all *begun*,  
 “ Convey’d unbroken Faith from Sire to Son.

## I.

“ The Worker from the Work distinct was  
     known,  
 “ And simple Reason never fought but *one*.  
 “ ’Ere Wit oblique had broke that steady Light,  
 “ Man, like his Maker, saw that *all was right*.

## II.

“ To Virtue in the Paths of Pleasure trod,  
 “ And own’d a *Father* when he own’d a God.  
 “ Love all the Faith, &c.———

Mr. *l’Abbe*, not apprehending that the Poet was here returned to finish his Description of the State of Nature, has run into one of the greatest Mistakes a Translator could well commit. In a Word, he has taken this Account of *true Religion*, for an Account of the *Origin of Idolatry*, and thus fatally embellishes his own Blunder.

“ Jaloux d’en conserver les traits & la figure,  
 “ Leur zele industrieux inventa la peinture.  
 “ Leurs neveux attentifs à ces hommes fameux  
 “ Qui par le droit du sang avoient régné sur eux,  
 “ Trouvent-ils dans leur suite un grand un premier pere,  
 “ Leur aveugle respect l’adore & le révere.

Here you have one of the finest Pieces of Reasoning in the World turn’d, at once, into as mere



a Heap of Nonsense. You will wonder how this came about: The unlucky Term of *Great first Father* confounded him, and he took it to signify a *Great-Grandfather*; but he should have considered that the Poet always represents God, as very wise and good Men would do, and as our Religion directs us to do, under the Idea of a *Father*. Besides, he is here describing those Men, who

“ To Virtue in the Paths of Pleasure trod,  
 “ And own’d a *Father*, where they own’d a *God*.

You may be sure Mr. *de Croufaz* has not let these fine Strokes about the Original of Painting escape him. But here the Critick (which is a Wonder) proves more clear-sighted than the Translator; he saw that the Lines in Question were a Continuation of something *not immediately preceding*; but that was all he saw, as may appear from his important Remark. “ We shall be mistaken, “ (says he) if we regard this Passage as a Continuation of the History immediately going before. “ It would be too great an Anachronism to suppose it. The Government of Fathers and Families, did not succeed that of Kings; on “ the Contrary, the Reign of *these* was established on the Government of *those* \*.

Order leads the Poet next to speak [from l. 241 to 246.] of the Corruption of civil Society, and its Degeneracy into Tyranny; and here, with the greatest Art as well as Truth, he observes, it arose from the Violation of that great Principle, which he so much insists upon throughout his Essay, *That every one was made for the Use of all*.

\* Page 249.

- “ Who first taught Souls enslav’d, and Realms  
 undone,  
 “ Th’ enormous Faith of *many made for one*?  
 “ That proud Exception to all Nature’s Laws,  
 “ T’ invert the World, and counterwork its Cause.

But we may be sure, that in this Corruption, where natural Justice was thrown aside, and *Force*, the Atheist’s Justice, presided in its stead, Religion would follow the Fate of civil Society. We know, from antient History, it did so. Accordingly, Mr. *Pope* [from l. 245 to 270.] with corrupt Politicks describes corrupt Religion and its Causes; he *first* informs us, agreeably to his exact Knowledge of Antiquity, that it was the *Politician* and not the *Priest* (as our illiterate Tribe of Free-thinkers would make us believe) who first corrupted Religion. *Secondly*, that the *Superstition* he brought in was not invented by him, as an *Engine* to play upon others, (as the Atheist feigns, who would thus miserably account for the Origin of Religion) but was a *Trap* he first fell into himself. And this agreeably to the Poet’s vast Knowledge of human Nature. For that *Impotency* of Mind, as the *Latin* Writers call it, \* which gives Birth to all the enormous Crimes necessary to support a Tyranny, naturally subjects its Owner to all the *vain*, as well as *real* Terrors of Conscience. Hence the whole Machinery of *Superstition*.

- “ She midst the Lightning’s Blaze and Thunder’s  
 Sound,  
 “ When rock’d the Mountains, and when groan’d  
 the Ground,

\* They expressed the *Passion for tyrannizing* by this Word. A fine Roman Historian says of *Marius*, that he was *Gloria insatiabilis, IMPOTENS semperque inquietus*. And of *Pompey*, *Potentia sua nunquam aut raro ad IMPOTENTIAM usus*.

“ She from the rending Earth and bursting Skies,  
 “ Saw Gods descend, and Fiends infernal rise.

And it was no wonder that he, who had so impiously attempted to counterwork the Design of Nature, by acting as if *many were made for one*, should now imagine he saw all Nature armed against him.

It is true, the Poet observes, that afterwards, when the Tyrant's Fright was over, he had Cunning enough, from the Experience of the Effect of Superstition upon himself, to turn it, by the Assistance of the Priest (who for his Reward went Shares with him in his Tyranny) as his best Defence against his Subjects.

“ With Heaven's own Thunders shook the World  
 below,  
 “ And play'd the God an Engine on his Foe.

For a Tyrant naturally and reasonably takes all his *Slaves* for his Enemies. But hear these momentous Truths infinitely better told by our Poet himself.

“ Force first made Conquest, and that Conquest  
 Law,  
 “ Till Superstition *taught the Tyrant Awe* ;  
 “ Then *shar'd the Tyranny*, then *lent it Aid*,  
 “ And Gods of Conqu'rors, Slaves of Subjects  
 made.

Having given the *Causes* of Superstition, he next describes its *Objects*.

“ Gods partial, changeful, passionate, unjust,  
 “ Whose Attributes were Rage, Revenge, and  
 Lust :



“ Such as the Souls of Cowards might conceive ;  
 “ And form’d like Tyrants, Tyrants wou’d believe.

It is notorious that the Pagan Gods, as deliver’d in Antiquity, are here very exactly described. This is a Demonstration of the Truth of that Original which the Poet gives to Superstition: For if these Fantasms were first rais’d in the Imagination of Tyrants, they must have the Qualities here given them. For *Force* being the Tyrant’s greatest Virtue, and *Luxury* his greatest Happiness, the Attributes of his God would of Course be *Revenge and Lust*; in a Word, the *Antitype* of himself. But there was another, and more material Cause, of the Resemblance between a Tyrant and a Pagan God; and that was the making *Gods of Conquerors*, as the Poet says, and so canonizing a Tyrant’s Vices with his Person. That these Gods should suit a People humbled to the Stroke of a Master will be no Wonder, if we recollect a Saying of the *Antients*; — *That, that Day which saw a Man a Slave, took away half his Virtue.*

The artful Inference our Poet draws from all this [from l. 269 to 284.] is to confirm what he had advanced in his *second* Epistle, concerning the Nature and Effects of Self-love.— It drives (says he) through Right and Wrong; it causes the Tyrant to violate the Rights of Mankind; and it causes the People to vindicate that Violation. For Self-love being common to the whole Species, or setting each Individual in Pursuit of the same Objects, it became necessary for each, if he would secure his own, to provide for the Safety of another’s. And thus Equity and Benevolence arose from that same *Self love*, which had given Birth to Avarice and Injustice.

“ Forc’d

- “ Forc’d into Virtue thus by Self-defence,
- “ Ev’n Kings learn’d Justice and Benevolence.
- “ Self-love forsook the Path it first pursu’d,
- “ And found the private in the public Good.

The Poet has now describ’d the Rise, Pefection, and Decay of civil Policy and Religion, in the early Ages. But the Design had been imperfect, had he here dropp’d his Discourse ; there was after this a Recovery from their feveral Corruptions. Accordingly the Poet has chosen that happy Period to conclude his Song. But as good and ill Governments and Religions fucceed one another without End, he now leaves *Facts*, and turns his Discourse [from l. 283 to 304.] to fpeak of a more lafting Reform of Mankind, in the Invention of thofe *philofophick Principles*, by whose Obfervance a Policy and Religion may be for-ever kept from finking into Tyranny and Superftition.

- “ ’Twas then the ftudious Head, or gen’rous Mind,
- “ Follower of God, or Friend of human Kind,
- “ Poet or Patriot rofe, but to reftore
- “ The Faith and Morals, Nature gave before ;
- “ Relum’d her antient Light, not kindled new,
- “ If not God’s Image, yet his Shadow drew ;
- “ Taught Pow’rs due Ufe to People and to Kings,
- “ Taught not to slack nor ftrain its tender Strings.

The eafy and juft Tranfition into this Subject, from the foregoing, is very remarkable. In the foregoing, he had described the Effects of Self-love ; now the *Obfervation* of thefe Effects, he, with great Art and high Probability, makes the Occafion of thofe Discoveries, which speculative Men made of the *Principles* of Policy and Religion, described

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described in the present Paragraph; this, I say,  
he seems to hint at in that fine Transition.

“ TWAS THEN the studious Head, &c.

Mr. *de Croufaz*, who saw nothing of this Beauty, says,—*It is not easy to guess to what Epoch Mr. Pope would have us refer his THEN.* \* He has indeed proved himself no good *Guesser*; which yet is the best Quality of a Critick. I will therefore tell him without more ado. Mr. *Pope* meant the *polite and flourishing Age of Greece*; and those Benefactors to Mankind, which, I presume, he had principally in View, were *Socrates* and *Aristotle*, who of all the Pagan World, spoke best of God, and wrote best of Government.

But now the Poet, having so much commended the Invention and Inventors of *the philosophick Principles of Religion and Government*, lest an ill Use should be made of this, by Men's resting in Theory and Speculation, as they have been always too apt to do, in Matters whose Practice makes their Happiness, he warns his Reader against this Error, by a Condemnation of all such Indiscretions,

“ For Forms of Government let Fools contest;  
“ Whate'er is best administer'd is best.  
“ For Modes of Faith let graceless Zealots fight;  
“ His can't be wrong, whose Life is in the Right.  
“ All must be false that thwart this one great End,  
“ And all of God that bless Mankind, or mend,

The Seasonableness of this Reproof will appear evident enough to those who know, that mad Disputes about Liberty and Prerogative had *once* well nigh overturned our Constitution; and that others about Mystery and Church Authority had almost



destroyed the very Spirit of our holy Religion.

But it is strange to think how these fine Lines have been misunderstood: The Poet, against his own express Words, against the plain Sense of his System, has been conceived to mean, *That all Governments and all Religions were the same.* But as this wrong Judgment proceeded from Men's Ignorance of the Reason of the Reproof, as explained above, that Explanation is alone sufficient to shew their Mistake.

However, not to leave the great Poet under the least Suspicion, in a Matter of so much Moment, I shall justify the Sense I have given to this Passage more at large.

To suppose him to mean, that *all Forms of Government are indifferent*, is making him directly contradict the preceding Paragraph; where he loads the Patriot with Commendations, for discriminating the *true* from the *false* Modes of Government. He, says the Poet,

“ Taught Pow’rs due Use to People and to Kings;  
 “ Taught not to slack, nor strain its tender Strings;  
 “ The less and greater set so justly true,  
 “ That touching one must strike the other too;  
 “ Till jarring Int’rests of themselves create  
 “ Th’ according Musick of a *well-mixt State*.

Here he recommends the *true* Form of Government, or a *mix’d Monarchy*. In another Place he as strongly condemns the *false*, or the absolute *Jure Divino* Form.

“ ———For Nature knew no *Right Divine* in Men.

To suppose him to mean, that *all Religions are indifferent*, is an equally wrong as well as uncharitable

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table Suspicion. Mr. *Pope*, tho' his Subject, in this *Essay on Man*, confines him to *natural Religion*, (his Purpose being to vindicate God's natural Dispensations to Mankind against the Atheist) yet he gives frequent Intimations of a more sublime Dispensation, and even of the Necessity of it; particularly in his *second Epistle*, [l. 139.] where he speaks of the *Weakness and Insufficiency of human Reason*.

- “ We wretched Subjects, tho' to lawful Sway,  
“ In this weak Queen \* some Favourite † still obey.  
“ Ah! if she lends not Arms as well as Rules,  
“ What can she more than tell us we are Fools?  
“ Teach us to mourn our Nature, not to mend,  
“ A sharp Accuser, but a helpless Friend.

St. *Paul* would not have used other Arguments, when disposed to give the highest Idea of the Use of Christianity. ‡ — But it may be the Poet finds a Remedy in *natural Religion*; far from it. He there leaves *Reason* unrelieved. What is this then but an Intimation, that we ought to seek for a Cure in that Religion, which only dares profess to give it.

Again, in his fourth Epistle, [l. 331.] speaking of the good Man, the Favourite of Heaven, he says,

- “ For him alone *Hope* leads from Goal to Goal,  
“ And opens still, and opens on his Soul,  
“ Till lengthen'd on to FAITH, and unconfin'd,  
“ It pours the Bliss that fills up all the Mind.

\* Reason.

† The Passions.

‡ See his Epistle to the *Romans*, Chap. vii.

But natural Religion never lengthened *Hope* on to *Faith*. Nor did any Religion, but the Christian, ever conceive that *Faith* could fill the Mind with Happiness.

*Lastly*, The Poet in this very Epistle, and in this very Place, speaking of the great Restorers of the Religion of Nature, intimates that they could only draw God's *Shadow*, not his *Image*.

“ Relum'd her antient Light, not kindled new,  
“ If not *God's Image*, yet his *Shadow* drew.

As reverencing that Truth, which tells us that this Discovery was reserved for the glorious Gospel of Christ, *who is the IMAGE OF GOD*. \*

Thus the Poet having fully described Man in his *social Capacity*, which Capacity is supported by the two different Motions of Self-love, he concludes with this noble Simile :

“ On their own Axis as the Planets run,  
“ Yet make at once their Circle round the Sun,  
“ So two consistent Motions act the Soul,  
“ And one regards it Self, and one the Whole.  
“ Thus God and Nature link'd the gen'ral Frame,  
“ And bade Self-love and Social be the same.

I will here, in Conclusion, take notice, because I could find no other Place so proper to do it, of one great Beauty that shines thro' the whole *Essay*. Which is that the Poet, whether he speaks of Man as an *Individual*, a Member of *Society*, or the Subject of *Happiness*, never misses an Opportunity, while he is explaining his *State* under any of these Capacities, to illustrate it, in the most artful Manner, by the Inforcement of his grand Principle, *That every Thing tends to the Good of the Whole*. From

\* 2 Cor. iv. 4.



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whence his System receives the reciprocal Advantage of having his grand *Theorem* realized by *Facts*, and his *Facts* justified by a *Principle of Right*. —

I have only a Word to add with regard to the Translator: It may be thought hard to call the *Expressions* of a Poet, as he is, to so strict an Account; but he is here to be considered only in Quality of Translator to a much greater Poet: Whose Reasoning he has frequently mistaken; and whose Works want nothing but to be fairly examined by the severest Rules of Logick and good Philosophy, to become as illustrious for their Sense, as they have long been for their Wit and Poetry.

*I am, &c.*

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## ERRATUM.

**F**ourth Letter, Page 162, Line 17, 18, for *Not to deter Men from, but to excite*, read *Not to deter Men from the Search, but to excite*.



ARTICLE

## ARTICLE XXVI.

M. TULLII CICERONIS Opera. JOSEPHUS OLIVETUS recognita, & collata edebat. Cum delectu Commentariorum.

*As the Learned only are concerned with this Article, it was thought entirely needless to add an English Translation of it; or to substitute such a one in the Place of this Original, drawn up by so fine and judicious a Pen. The Reader will find something more in it than a bare Account of M. Oliver's Edition of Tully now in the Press: They will see, in Miniature, the Characters of the several former Editors of that noble Author express'd with a great deal of Life and Exactness; at the same Time that they have Intimations of the peculiar Advantages with which his immortal Writings will appear under the Care of our Editor.*

*The underwritten Booksellers desire to acquaint the Publick, that the Impression of the Work, the Plan and Design of which is sufficiently explained in the ensuing Discourse, shall, with respect to the Paper and Letter, be exactly conformable to the Specimen they have exhibited, which is a very elegant one. It will make nine Volumes in Quarto: One will contain the Rhetorical Works of Cicero; two others will be filled with his Philosophical Treatises; three with his Orations; one with his familiar Epistles; one with those to Atticus; and the ninth will consist of the Letters to his Brother Quintus and his Friend Brutus, together*

*gether with his Fragments, the Pieces that go under his Name, but are supposed to be spurious, and lastly very full and particular Indexes to the whole Collection. The Rhetorical and Philosophical Tracts being omitted in Grævius's Edition, will be the first published in this; and, as they hope, before the Conclusion of the current Year.*

*The Abbe d'Olivet has ordered them also to give notice, that he shall esteem himself highly obliged to the Learned for any Informations which may tend to the Improvement of his Undertaking.*

A Paris, { Jean-Baptiste Coignard,  
Pierre-Jean Mariette fils,  
Jean Desaint,  
Jacques Guerin.

At London, Mess. Vaillant.

## EDITOR LECTORI.

POST impensum à tot ac tantis viris illustrando Ciceroni laborem, quid ego novæ utilitatis afferam, operæ pretium est declarare: ne quis fortè aut expectet, quæ dare nolui; aut, quæ volui, non ex æquo æstimet. Res autem erit perspicua, modò id, quod præ se fert titulus, explicetur. Primùm indicat *Opera Ciceronis recognita, & collata*: deinde *commentariorum in ea delectum*. Quapropter de utrisque dicam.

Ac primò quidem de Ciceronis, ut vulgo loquuntur, *textu*. Utar enim hac voce, Criticorum jam pridem usu tritâ: quoniam & clare institui, breviterque dicere; neque ullam nobis transmisit antiqua



antiqua latinitas eidem significandæ rei satis idoneam. Textum, inquam, repræsentari quàm probatissimum, ut præcipuæ res utilitatis erat, ita difficultatis. Quàm multis enim, quam deformibus mendis scateant veterum exemplaria, nemo nescit: & dolendum certè, haud mirandum est, cùm toties à librariis exscripta sint, non incuriosis modò, quales jam ætate Tullii, de quibus ipse \* quadam in epistola queritur; sed, quæ posteriorum fuit temporum infelicitas, etiam imperitis.

Quanquam quid unos accusamus librarios, ubi ab alio genere hominum profecta sunt flagitia, quæ graviori animadversione digna censeas? Abundabant isti quidem ingenio, ac doctrinâ: sed cùm auctoris sensum à suis vel conjecturis vel ariolationibus pendere vellent, quæcunque non satis probabant, aut minùs intelligebant, continuò immutabant: neque aliquando deerat pulverulentæ ac laceræ suffragatio membranæ, quâ se tuerentur; quippe nulla est lectio, sive prava, sive recta, quam non fulciat codex aliquis manu exaratus. Vulnere itaque & refricabant vetera, & infligebant nova. Ut quemadmodum moriens quidam de medicis dixit,

Πολλῶν ἰατρῶν εἰσοδῶι μ' ἀπώλεσαν,

ita, teste Henrico † Stephano, de scriptis suis exclamaturus sit Tullius, si reviviscat,

Πολλῶν διορθωτῶν θράσος μ' ἀπώλεσεν.

Ac fuit tempus illud, cùm, nisi coerceretur & regeretur hominum istorum audacia, *paucis annis in Cicerone minima § pars Ciceronis futura erat.* Tum

\* Ad Q. fratrem, III. 5.

† In Pseudocicer. pag. 228.

§ Muret. Var. Lect. IX. 19.

exorti sunt viri, non solum ingenio, verum etiam, quod magis expediret, judicio excellentes: qui ut in populari motu boni cives ad Capitolii, sic ad Ciceronis tuitionem experrecti, statuerunt eum accuratis editionibus, tanquam propugnaculis esse muniendum. Quod laboris onus maximè susceptum fuit ab egregiis quatuor Criticis, quorum nomina cum Tullio non magis, quàm cum æternitate conjuncta sunt.

Princeps habetur, tam operis præstantiâ, quàm ætate superior, Petrus VICTORIUS, qui Ciceronem è Florentinis codicibus ita expressit, ut hæc \* editio sit etiam nunc aliis, quas tam multas à ducentis annis accepimus, castigatior. *Victorio uni, si Grævio, ut par est, creditur, plus Cicero debet, quàm reliquis omnibus, qui in eo perpoliando studium posuerunt. Reliquis cultum, Victorio † salutem debet.*

Paulus MANUTIUS, aliis adjutus codicibus, præsertim Venetis, non infeliciter quidem hanc ipsam aliquantò post navavit operam: sed non eodem tamen plausu, quippe non eâdem fide. Quamvis enim || Mureto dubium videatur, *plusne ipse Cicero, an ipsi Cicero debeat*; contra dicunt tamen idonei, & deprehensam à se in eo clamitant *audaciam validè & periculosam.*

Audacior certè Dionysius LAMBINUS, qui, tricesimo post Victorium anno, Ciceronem edidit: veterum non destitutus librorum copiâ, quanta Parisiensibus tum in bibliothecis erat: sed quorum auctoritatem & consensum haud rarò contemneret. Itaque \*\* *librariorum errata non tollebat, sed Ciceronem ipsum, quando non satis commodè locutus videba-*

\* Operum omnium, *Venetiis*, apud Juntam, 1536. Iterum, & separatim, Epist. ad Atticum, Brutum, & Q. Fratrem, *Florentiæ*, 1571.

† Præfat. in Epist. ad Famil. || Var. Lect. lib. I. cap. 6.

§ H. Stephanus, Pseudoc. pag. 59.

\*\* Muret. Var. Lect. XVIII. 7.

*tur, corrigebat.* Tamen, cùm in eo summa esset vis ingenii, & acutissimè, quæ cæteros fugerant, plurima indagere & odorari soleret; non desunt, qui hunc nolint †† *fuisse minùs audacem.*

Janus denique GRUTERUS, postquàm adeptus esset Ciceronianam Jani Gulielmii supellectilem è Belgicis maximè bibliothecis collectam, & plura ipse è Palatinis manu scriptis libris, quos ultra ducentos sibi præstò fuisse ait, improbo labore decerpisset, Ciceronem edidit *mille amplius locis* \* *illustratum, correctum, auctum.* Vellem hoc è Criticis quispiam dixisset, non Gruterus ipse. Quòd autem Lambino tam sæpe obtrectet, tam rarò assentiat, id forsitan arbitratus est pertinere ad aliquod gentis suæ decus. Ut ut est, hoc verè mihi videor dicere, cùm ab utroque multa in Ciceronem existent atque insignia planè merita, potuisse tamen plura existere, si, quod alteri abundabat, habuisset alter; plusque veteribus membranis Lambinus tribuisset, Gruterus aliquanto minùs.

Quæ cùm ita sint, diù multùmque dubitavi, quem ex illis quatuor hic ego potissimùm sequerer duces: & ad Victorium inclinabat sanè præclara doctorum omnium de solertia ejus ac fide opinio. Quis tamen putet unum illum vidisse omnia; tres alios nihil? Victorio, fateor, salutem debet Cicero: an etiam integritatem, ac valetudinem? Hominesne ingenio præstantes, literis excultos, neque in veteribus illis membranis tirones, persuasisse sibi in exornando illo aliquid posse post Victorium effici; in eam incubuisse curam singulari studio, assiduâ contentione, immenso doctrinam apparatu; neque tot vigiliis ac laboribus effecisse quidquam? Itaque non debui ad unum aliquem applicare memet, reliquis omisissis: sed posteaquàm editiones quatuor summâ curâ & diligentia † *recognitæ & collatæ*

†† Pearce, in lib. I. de Orat. cap. 38.

\* Gruter. Præfat. in Cicer. † In Verrem, lib. II. cap. 77.



sunt, ego leges mihi duas imposui. Alteram, ut nunquam, ubi congruunt, ab earum consensu vel latum, ut aiunt, unguem recedam. Alteram, ut quotiescumque dissident, nihil in contextum admittam, quod non occurrat in earum aliquâ: tum aliarum varietates magnâ fide lectori annumerem. Quâ ratione id mihi consecuturus videor novæ utilitatis ac propriæ, ut principes quatuor, easque laudatissimas editiones una hæc repræsentet.

Atenim, inquires, abstineri à codicibus manu scriptis non oportuit. Equidem, si res mihi sit cum scriptore plebeio, facilè adducar ut credam in bibliothecis latere chartas edentulas, quæ sint alicujus pretii. Verùm de Cicerone quid esse spei reliquum potest, in quo jam à renascentium literarum sæculo, & typographicæ artis exortu, studiosorum oculos ita defixit admiratio, ut quidquid in tenebris jaceret, eruere properaverint? Atqui paucis post annis, & spirante adhuc \* Victorio, meliores unquam libros inveniri posse vix speraverunt; aut ne vix quidem.

Quia tamen libris manu scriptis quotidie aliquid detrahit temporis edacitas, idcirco videtur è communi fore literarum bono, si excutiantur semel tandem quotquot ætatem tulerunt, universi, & quidquid illustrandis veterum monumentis opportunum reconducunt, typorum ope vulgatum communicetur cum eruditis, ne quid detrimenti respublica in posterum à blattis & pulvere capiat. Hujusmodi autem id est, ut magis optandum, quàm sperandum putem. Quando enim ut fiat, conspirabunt reges, collegia, privati, in quorum thesauris opes illæ delitescunt?

Jam ergo ad id, unde digressus sum, revertor. Primariarum, ut modò pollicebar, quatuor editionum varietates lectori annumerabo: sed generis ejusdem non sunt omnes. Aliæ faciunt ad senten-

\* Vide Petri Victorii epistolam Nicolao Ardinghello, suæ Ciceronis editioni præfixam.

tiam, quæ, verbis immutatis, & ipsa quoque immutatur. Aliæ, integrâ sententiâ, vel in similibus electione verborum, vel in diversa eorum colloca-tione consistunt. Quæ sint primi generis, occurrunt rarò: quæ secundi, frequentissimè. Has igitur, ex quibus parva sit utilitas, vel nulla, curiosis reservatas, in ultimam singulorum voluminum partem amandavi. Illas verò, quæ non annumerari tantum, sed & ponderari debeant, ima quælibet pagina exhibebit.

Aliæ sunt etiam lectiones, eæque non contemnendæ, quæ recentioribus Criticis debentur. Quamvis enim quatuor illis principibus, quos nominavi, semper adhæream; nolim certè illorum successoribus quidquam detrahi: neque verò posterorum retardari alacritatem, quos ad laboriosam exercitationem non impellat libido captandæ nescio cujus gloriolæ, reductâ vocolâ, quam priores bene consulti exploserant, aut, quam admiserant, expunctâ. Recentiorum igitur Criticorum suspensiones colloca-bo, non in textu quidem, sed in commentariis: de quorum delectu jam dicendi est locus.

Omnino debuerunt, quoties mecum eâ de re deliberavi, versibus Horatianis personare aures meæ:

*Quid dem? quid non dem? Renuis tu, quod jubet alter.  
Quod petis, id sanè est invisum, acidumque duobus.*

Tibi, docto inter paucos, videbor in meridie lucernam accendere: dum clamabit alter, nempe unus multorum, in tenebris errare se sine facula. Quid? hic æstimat historica, cantilenas è trivio: iste grammatica, rus merum: ille philosophica, nugæ difficiliores. Placere omnibus si quis possit in alio quodam opere, certè in hoc, quod aggredior, nemo. Placere me studeo \* *bonis quàm plurimis.* Ad bo-

\* Terent. Eunuch. Prol.

nos igitur me converto, eosque, ut de consilio à me suscepto judicent, etiam atque etiam obtestor, Quid poteram, quod magis, vel tenuitati meæ, vel communi literarum bono conveniret, quàm quod institui, nihil de meo in hunc delectum includere ; nihil, inquam, de meo ; at selectos duntaxat è doctissimorum ætatis cujusque ac gentis hominum lucubrationibus, illustrando Ciceroni locos utiles ? An verò meliùs de lectoribus merear, si recoctas, ut fit, commentationes veterum ostentem, quasi novas, & domi mihi natas ? Itaque nihil afferam, quod non proditum sit ab idoneo & celebri auctore : neque ulla erit annotatiuncula, quæ subscriptum non habeat magnum aliquod nomen, cujus claritas meritò allicere lectorem possit,

Primum inter Ciceronis interpretes locum obtinet ASCONIUS PEDIANUS, cujus vetustati datum est, ut nulla ejus par pars à collectione nostrâ excludatur. Postrema verò ætas, itemque antecedens, innumerabiles tulit, è quibus nobilissimos duntaxat selegi : neque ex illis arripui omnia, sed illa tantum, quæ ad rem maximè. Interpretis munere ipsi etiam functi sunt Victorius, Manutius, Lambinus, Gruterus. Age ceteros, quorum fontibus nostri hortuli probè irrigantur, appellemus jam singulos : nullâ quidem ætatis, quâ quisque vixit, vel famæ, quâ fruitur, habitâ ratione ; sed ordinem sequamur, quem prima nominum elementa definiunt.

Nicolaus ABRAMUS, Lotharingus, è Societate JESU. *Orationes* tredecim ex iis, quæ in tertio illarum volumine leguntur, commentariis illustravit, eruditis quidem certè, sed ita grandibus, ut in eum verè cadat, quod ait Carolus \* Ruæus : *Fuit iis hominibus, qui scripta veterum explanarunt, hoc in omni ætate familiare vitium, ut se primum, aucto-*

\* Præf. in Virgil.



rem deinde suum, illustrandos ornandosque susceperint.

Simeo BOSIUS, Lemovicum Prætor, cujus animadversiones in Epistolas ad Atticum prodierunt anno M.D.LXXX. Quamvis, inquit \* Grævius, multi iique primarii in republica literaria viri, in istis epistolis integritati restituendis, adhibitis omnibus ingenii, doctrinæ, industriæque præfidiis, elaborarint; nemo tamen plus opis ad præclaram hanc rem contulit, nemo plures sædioreque maculas delevit, & plura delucidavit obscurissima loca, quàm Simeo Bosius, à quo nusquam Gruterus discessit. Variæ igitur Bosii lectiones à me repræsentabuntur, cum editione scilicet Gruteri, in quam immigraverunt.

Johannes BUHERIUS, in Senatu Divionensi Præses, meusque in Academia Gallica sodalis, cui, pro diuturna animorum studiorumque conjunctione; & multis magnisque officiis, etsi debeo plurimum, nihil de illo tamen dicam quod non cæteri omnes: parem esse Criticorum sagacissimis, plures ab eo superatos, ipsum à nemine. Annotationes illius in Catilinaras, in libros de natura Deorum, in Tusculanas, & in Somnium Scipionis, è Gallico sermone, cujus includebantur angustis finibus, in Latinum translatas hic dabo, ut legantur ubicumque est Latinis pretium literis, &, dum manebit, ipse vivant.

Joachimus CAMERARIUS, Bambergensis. Ob singularem doctrinam dictus Gerardo Joanni Vossio, *Phoenix Germaniæ*; Adriano Turnebo, *Europæ ornamentum*. Annotationes scripsit in omnia Tullii opera: sed, ut plurimum, si primam excipias Tusculanam, jejunas nimis, ac strigosas.

Sebastianus CORRADUS, Italus; qui cum veteris Romæ familias tam bene nosset, quàm suam, multa in Epistolis illuminavit; sed maximè in libro de claris Oratoribus. Poterit etiam utiliter legi ejus

\* Præf. in Epist. ad Atticum.

*Quæstura*, five Dialogus de quatuor Ciceronibus, qui prodiit Bononiæ, anno M.D.LV.

Joannes DAVISIUS, Anglus. His viginti annis pleraque Ciceronis *Philosophica* edidit, operis Græviani perfectorem se professus. Verùm, ut erumpat aliquando ex me vera vox, & dicam sine cunctatione quod sentio, *Homini homo quid præstat!* Quæ in Grævio modestia! quam ingenuus pudor! In altero quæ confidentia! Aut, ne dixerim mollius, quæ procacitas! Tamen fateor, & libenter quidem, fuit in eo ingenium perspicax, acutum, solers: Itaque locos aliquot feliciter explicuit. At minimè ferendus est, qui, antiquis lectionibus è textu exterminatis, suis autem in earum locum somniis inducendis, novum velit architectari Ciceronem: adeò ut, si qua ejus volumina secundis tertiisve curis retractata in lucem redierint, ultima editio sit etiam pessima: suscepto quasi certamine cum populari suo Richardo Benteio, quem suarum ad *Tusculanas* emendationum approbatorem amplificatoremque habuerat, uter esset in contaminandis veterum exemplaribus licentior.

Petrus FABER, Arvernus. Turnebi auditor Lutetiæ, cùm esset adolescens. Reliquam ætatem exegit apud Rupellenses, Collegii præfecturam ibi adeptus, & Hebraicæ linguæ magisterium. Admodùm senex, commentarios vulgavit in libros *Academicos*, & in orationem *pro Cæcina*, anno M.DC.XI.

Antonius GOVEANUS, Lusitanus. Præclarè & scienter Ciceronis quædam tractavit: *Topica* præsertim, ut hominem decebat antiqui Juris peritiâ excellentem. *Unus enim, communi doctorum suffragio, hoc adsecutus erat, ut & poeta elegantissimus, & summus philosophus, et præstantissimus juris interpret haberetur. Quod calo Gallico, in quo à teneris probè institutus fuerat, vir gratus acceptum referri volebat.*

Hæc,

Hæc, & longè plura de illo Thuanus, lib. xxxviii. cap. 14.

Joannes Georgius GRÆVIUS, ortu Germanus, domicilio Batavus, Trajecti ad Rhenum obiit ineunte anno M.DCC.III. Quam partibus quibusdam Ciceronis adhibuit, si curam adhibuisset eandem omnibus, vix aliam fortassis operam reliquisset posteris, quàm edendi commodius, quæ in tomos parum habiles congeffit. Verùm nullam Rhetoricorum partem attigit, Philosophicorum modicam. Quin videtur in iis, quas tractavit, viam iniisse satietati ac tædio finitimam. Voluit enim colligere annotationes diversorum omnes, easque totas. Quare necesse erat, ut multa lectoribus offerret, quæ diversis verbis, si tamen diversis, unam sonant; multa, quæ sunt primo aspectu falsa; multa, quæ nihil momenti habent. Obsequi modestiæ maluit, quàm judicio, vir omni laude præstans: ne scilicet in Criticis illustribus, si non reciperet omnia, damnassee aliqua videretur. Quod mihi fuisset quoque tum facilius, tum jucundius: nisi fecisset sperata multorum utilitas, ut aliquando feligere, non tantùm colligere, auderem.

Franciscus HOTOMANUS, Parisinus; de quo non pauca Historici, nam sic vocantur, Lexicographi. Peritè & diligenter primam Ciceronis epistolam *ad Q. Fratrem*, sed maximè *Orationes* quinque & viginti, cum Asconii fragmentis in easdem, interpretatus est.

Leonardus MALASPINA, Florentinus, ex divini Servatoris familia, ut ipse se inscripsit, Canonicus. Prodierunt illius emendationes ac suspiciones in epistolas *ad Atticum*, *Brutum*, & *Q. Fratrem*, anno M.D.LXIII. Utrùm ab homine docto perfectæ sint, nemo doctus dubitet. Plurima enim verò huic fuisse cognita, vel illud argumento est, quòd aliqua sibi incognita esse fateatur. Victorius ingenuæ confessionis exemplum illi dederat. Ac,  
nisi



nisi mea me fallit opinio, quo quisque in Cicerone magis profecerit, eo facilius agnoscat, esse multa quæ non intelligat. Quod velim lectores cogitent iterum atque iterum: qui litem interpreti, nisi plana, aperta, perspicua faciat omnia, magno tumultu inferunt. Aliqua sciant in Cicerone, ut nunc quidem se habet, suspecta esse, manca, depravata, ἀνακόλεθα, quæ sanos torquere non debeant, otiosos exercere possint.

Jacobus MENARDUS, Burdigalensis: cujus in priores sex *Orationes* commentarii facile cæteris omnibus, qui ad easdem spectant, palmam, teste \* Grævio, præripiunt. Quo tempore autem vixerit Menardus, etsi nusquam est observatum, colligi tamen inde potest, quod se profitetur auditorem fuisse Francisci Balduini, quem obiisse constat anno M.D.LXXII.

Gulielmus MORELIUS, Tillianus, in agro Calen-  
tensi. Prodiit Lutetiæ, anno M.D.XLV. *Observationum in libros quinque de finibus bonorum & malorum commentarius*, quem titulus huic Morelio asserit, sed Pithœus Turnebo vindicat. Reclamant certè † pro Morelio viri docti. Ac mihi quidem si necesse est sententiam dicere, non videtur inesse in ea lucubratione subtilis & acuta brevitās illa, quæ Turnebi propria est. Verùm cujus cujus est auctoris hoc opus, quis neget magni pretii esse, quod Pithœus Turnebo dignum judicavit?

Marcus Antonius MURETUS, gente Lemovix. Quàm tersus, elegans, concinnus! Vix ipse Cicero magis. Annotationes ediderat ad *Catilinarias*, & ad *Philippicas*, multosque aliorum operum locos enodaverat in aureolis illis, quos confecerunt Musæ & Gratia, *variarum lectionum* libris. Pretium autem cùm sit fragmentis omnibus viri tam disertis, prodierunt Ingolstadii, eo mortuo, quæ in *Philo-*

\* Præfat. in Orat.

† *Anti-Baillet*, cap. LXVIII.

*sophicorum* partes aliquot cursim scripserat. Prodi-  
bunt nunc primùm breviculæ ejusdem notæ in  
*Rhetorica*, quas Ciceroniani, quo utebatur, exem-  
pli marginibus ipse illeverat; ego pridem, cùm  
Romæ essem, descripsi.

Joannes PASSERATIUS, Trecensis: qui, ut erat  
Regius Eloquentiæ Professor, legendo in scholis  
Cicerone diù exercitatus, non pauca in eum con-  
gessit. Quæ ad *Orationes* pertinebant, protulit in  
lucem Grævius: ego, quæ ad *Philosophica*, studio-  
sis non invidebo.

Andreas PATRICIUS, Polonus. *Fragmenta* Ci-  
ceronis diligenter collegit, atque illa ipsa doctè  
illustravit, & *Orationes* item aliquot. Reducem  
ex Italia, ubi ætatem in literis egerat, Polonia fa-  
cris infulis honestavit.

Zacharias PEARCIUS, Anglus: qui tres *de Ora-  
tore* libros emendavit, notisque illustravit, anno  
M.DCC.VI. Hic verò laude dignissimus, quòd  
facere cum bonis temperantibusque Criticis maluit,  
quàm cum iis, qui Tullium Cantabrigiæ tum de-  
corare voluerunt. Quamvis enim Bentleium suum  
laudibus videatur ad cælum extollere, non imitatur  
tamen, neque unquam verecundiæ fines transit: ho-  
mo excellentis ut ingenii, sic judicii, & à quo non nisi  
magna expectes.

Dionysius PETAVIUS, Aurelianensis, è Societate  
JESU. Ornabunt hunc delectum ea, quæ olim  
dictaverat in tertium *de Oratore* librum vir ultra  
humanam sortem eruditus, cùm dicendi artem  
apud Remos profiteretur, anno M.DC.IX. Vindica-  
tas ab indigna oblivione chartas ad me transmisit  
Franciscus Odinus, ejusdem sodaliti, homo verè  
Petavianus, antiquis imbutus perinde studiis ac  
moribus; quem juvenis ut magistrum colui; gran-  
dior habui devinctum arctissimâ necessitudine, &  
habebo semper.

Jaco-

Jacobus PRUSTEUS, Parisinus: qui, Rhetor in regio Ludovici Magni collegio, Rhetoricos omnes libros edidit in usum Delphini. Ut is majorum gentium non est, ita nec quintæ classis: quod significat tamen Jacobus \* Gronovius; ac, per eam causam, Gallorum gentem universam allatrat, Scioppianæ ferocitatis hæres, non latinitatis. At, mi homo, cujates erant Mureti, Hotomani, Bosii, Turnebi? Quò illa tibi Ciceronis editio, in qua te solus jactas? Hausisses saltem ex uberrimo fonte urbanitatis aliquid, ne laudatissimi parentis adeò effes dissimilis!

Carolus SIGONIUS, Mutinensis. Romanarum antiquitatum indigator sagax, & disertus explicator, insignia reliquit multis consignata voluminibus monumenta præstantis doctrinæ. Quod huc facit; commentariola edidit in *Agrarias*, in *Fragmenta*, & in epistolas *ad Familiares*.

Joannes Ludovicus STREBÆUS, Remensis. *Oratorem*, *Partitiones Oratorias*, tres *de Oratore* libros illustravit commentariis bene longis, & qui videantur in tironum scripti gratiam; sed accuratè tamen, & ab homine artis rhetoricæ peritissimo.

Adrianus TURNEBUS, Andelii ad Sequanam natus. Quis eum laudandi erit finis, si pro suis in Ciceronem immortalibus meritis laudetur?

Petrus VALENTIA, ortu Cordubensis, qui se tamen Zafrensem inscripsit, quòd originem è Zafra repeteret oppido in extrema Bætica. Homo non vulgariter doctus, & qui, nescio an omnium solertissimè, in veteris philosophiæ adyta penetraverat. *Academica* Ciceronis, quæ supersunt, mutilata, ideoque obscura, non brevibus quidem, disjunctisque scholiis, at continenti oratione ita explanavit, ut mihi solus ea intellexisse videatur. Opus illud, hæctenus rarissimum, paucisque cognitum, prodiit ex officina Plantiniana, anno M.D.XCVI.

\* Præfat. in Cicer.

Joan-



Joannes VOELLUS, Sequanus, è Societate JESU. Pauca quædam, sed exquisita sanè & limata, in Ciceronem edidit, sæculo decimo sexto exeunte. Plura etiam reliquit inedita, quorum è numero laudantur præsertim *Orationum*, vel *analyses*, vel *synopses* Quamvis autem, non Rhetoris sed interpretis partes hic sustineam, specimina nihilominus proponam ejus generis: non multa quidem, ne doctis fastidio sint; aliqua tamen, ut sint futuris oratoribus exemplo.

Fulvius URSINUS, Romanus. Veteribus nummis, aliisque id genus, quibus Roma tum maximè abundabat, monumentis, cùm is magnam elegantioris doctrinæ copiam sibi parasset, multa in toto Cicerone explicuit, quæ propter vetustatem à cæteris ignorabantur.

His igitur ad quinque illos \* principes, quos antè commemoravi, adjunctis; symbolarum collatores habeo, si bene calculos subduxi, omnino triginta, qui lectoribus quæ opus erunt, sine meo sumptu præbeant. Advocabo tamen fortassis alios quoque: sed parciùs.

Jam verò selectis annotationibus quænam erit in hac editione sedes? An fundentur per paginas, textui subjunctæ? An seorsum à textu, & ad singulorum voluminum calcem? Placet nunc pluribus prior illa ratio. At placuit altera Victorio, Manutio, Lambino, Grutero. Placuit, ut alios etiam commemorem magnis editionibus insignes, Petavio, Sirmondo, Huetio. Quid? quòd maluisset Grævius † *notas omnes in finem librorum rejici*, si fas ipsi fuisset animo suo morem gerere, neque impostam à Typographis necessitatem habuisset serviendi novæ consuetudini, quæ apud Batavos invaluit, *invitis*, ait ille, *viris doctis*. At mihi sanè fortunatori esse contigit, nacto Typographos, qui gustum

\* Asconium, Victorum, &c.

† Præfat. in Epist. ad Famil.

habeant elegantiae, atque intelligant quantum in Græviana editione offendat oculos foeda illa paginarum species, majoribus, minoribus literis absurdè variata. Tres, quatuor lineas, si non pauciores, superne occupat Cicero, cujus ut habeas totam sententiam, evoluta, quem apellant, quaternione opus est. Tenent media omnia atque inferna ambitiosae annotationes, & nictantem frustra lectorem eludunt parvitate literarum. Quis enimverò non cohorescit, commovetur saltem, ubi immensum videt illud scholiorum quasi pelagus, in quo demersus Cicero, atque obrutus, vix effert summum caput? Quàm multi sunt, in quibus legendi ardorem restinguat objecta illa intelligendi difficultas? Itaque ego, non tantum ut oculis lenocinarer, sed multò magis ut servirem utilitati, *notas omnes* rejeci, quod voluisset Grævius, *in finem librorum*: ubi nullus sit inveniendi labor, quia in fronte cujusque paginae exstabant grandi & aspectabili specie numeri monitores, quorum ope, quæ annotatio ad quem textus locum pertineat, statim videbis.

Jaceant illæ auctoris substratae verbis: pelliciet te aspectus ipse: leges invitus. Atqui adeundi interpretis unum tempus est, cum expediendæ auctoris sententiæ nulla superest alia ratio. Quid Cicero voluerit, Hotomanum interrogas, aut Turnebum, cur non Ciceronem potius Revolventi iterum atque tertio locos difficiles, & alia cum aliis ejus dicta conferenti, aperiet ipse sese: ita ut Ciceronis interpretum esse nullam agnoscas Cicerone opportunior.

An ergo hujus me instituti piget, atque operæ in commentariorum delectu positæ? Nondum quidem. Attamen, si me audient, quibus fruendam hanc editionem offero, erunt cum Cicerone crebrò, ac diù; rarò, & parcè cum interpretibus.

Quod superest: in disponendis ejus operibus unum hoc muto. *Rhetorica ad Herennium*, quæ  
Ciceroni

Ciceroni abjudicat Criticorum consensus, alii atque alii tribuit suspicio, à Ciceronianis segregavi. Illis erit locus aptior in postremo volumine, cum aliis quibusdam, vel supposititiis, vel, quòd ad res Ciceronis cognoscendas pertineant, in ejus societatem & quasi familiam receptis. Opera enim Ciceronis pollicitus, cur illud ostendum primum, quod ipsius non esse ultro fateor, & admoneo? Aut cur formoso corpori caput præfigam non ejusdem formæ?

Omni denique prologi munere defunctus mihi videbar, cùm ecce in mentem venit, multis causam admirandi fore, quòd nomen meum in his libris inscriptum sit, in quibus, præter nomen, nihil sit meum. Si mirantur tantum, nihil præter æquum bonumque faciunt: non item, si factum à me suspicantur, quòd falsæ umbram gloriæ confecter. Tanta scilicet me cepit dementia, ut quas video in Piræo naves, mercibus meis onustas credam? Res igitur ita se habet. Viri non tam honoribus amplissimis, quàm doctrinâ & sapientiâ florentes, in quorum disciplinam traditus est SERENISSIMUS DELPHINUS, ut facilius regii alumni manibus versentur Ciceronis opera, hæc novo quasi ornatu comitata prodire voluerunt. Quod ut fieret, non erat opus ingenio, quod in me sciunt quàm sit exiguum: sed fide, ac diligentia, quas præstare si quis velit, potest. Rogarunt autem, & rogando imperarunt. Obsequor, non ut homo doctus audiam apud indoctos, sed ne siviis boni officio desim.





## A R T I C L E XXVII.

M. Manilii *Astronomicon ex Recensione & cum notis* Richardi Bentleii, Londini typis Henrici Woodfall sumptibus Paul & Isaaci Vailant, M.DCC.XXXIX.

THAT IS,

*The ASTRONOMICON of M. Manilius, revised, corrected, and illustrated with Notes, by Richard Bentley. Quarto. Pages 307, besides the Dedication, Preface, and Index.*

THIS Author, who formerly held but an inconsiderable Rank in the Republick of Letters, will from henceforth be regarded with Respect. The Learned cannot think it beneath them to cultivate an Acquaintance with a Writer with whom Dr. *Bentley* has maintained a long Intimacy, and whom he has taken so much Pains to recommend to their Esteem. The Nephew of that great Man has ushered this Edition into the World under the Auspices of the Duke of *Newcastle*. It was the Will of his Uncle that it should be dedicated to that illustrious Patron; who is here celebrated for his early and assiduous Application to polite Literature, and for that extensive Erudition he thereby acquired, to which he in some Measure owes his present Grandeur and Felicity.

In the prefatory Discourse to the Reader, the Reverend Mr. *Bentley* acquaints us with his Uncle's Opinion concerning *Manilius*; gives us a Detail of the Assistances he made use of in the Revival and Emendation of this Poem, and enumerates the several manuscript and printed Copies with which he collated it, in order to restore it to its genuine

genuine Purity, and retrieve it from the infinite Corruptions of ignorant Transcribers.

As for *Manilius*, Dr. *Bentley* supposes him to have been a Native of some Part of *Asia*; which Conjecture he grounds upon these Circumstances, viz. because his Stile has in some Instances an *Asiatick* Cast; and because it does not appear that any of the *Romans* had made such a Progress in Astronomy as this Poet discovers. Those who contend not only for *Manilius* being a *Roman*, but for his having composed this Poem at *Rome*, found that Judgment upon the 41st and 776th Lines of the fourth Book.

*Speratum Hannibalem nostris cecidisse catenis,*

*Qua genitus cum fratre Remus hanc condidit urbem;*

But the Doctor rejects these Verses as spurious, barbarous, and absurd; and so at one Blow subverts the whole Doctrine that is built on them.

With regard to the Name of the Author of this Poem there is a great Difference among the Manuscript Copies of it. That of *Gemblacensis*, which Mr. *Bentley* prefers to all others, as by far the best and the most antient, has no other Title than that of *MANILIUS POETA*; and this is plainly in a later Hand than that of the Manuscript itself: So that the Doctor takes it for granted, that it had originally no Title at all; which he does not look upon as an Omission or Neglect of the Transcriber,\* but  
as

\* That this was not the Effect of any Neglect in the Writer of this Manuscript is obvious, from the extraordinary Punctuality he has shewn in another Piece of his transcribing, bound up in the same Volume with *Manilius*, that is *PRISCIANI PERIGESIS*; of which he has very carefully recorded the Names both of the Author and the Translator.

as a certain Indication of his having found no Name or Title prefixed to the more antient Manuscript that he copied. The *Lipsick* Manuscript, which Mr. *Bentley* says is next to that of *Gemblacensis* in Antiquity, is thus entitled, ARATI PHILOSOPHI ASTRONOMICON LIBER PRIMUS INCIPIT; the *Vossian*, near three hundred Years old, has this Title, MARCI MALLII ANTIOCHI POENI ASTRONOMICON DIVO OCTAVIO QUIRINO AUGUSTO; and that of *Cassinenfis* is inscribed, C. MANILII POETAE ILLUSTRIS ASTRONOMICON INCIPIT.

If we look into the Writers of Antiquity, we shall find no better Satisfaction as to the Person of our Poet. Some will have him to be the *Manilius* mentioned by *Pliny* as the first Professor of Astrology at *Rome*: \* But there are certain chronological Marks in this Poem, which will by no means allow of this Hypothesis. There is no better Ground, as Mr. *Bentley* observes, for imagining him to be that *Manilius* the Mathematician, who, by the same Historian, is said to have fixed the Ball on the Top of *Augustus's* Obelisk. † For *Pliny* has not given us the least Hint of that Artist's being any Thing of a Poet; which he would not have neglected, if there had been any Foundation for such a Character. Nor was it at all requisite that this Poet we are in quest of, whoever he were, should be so skilful a Mathematician as that Mechanick must have been: *Cicero* remarks it as a Thing very well known to the Learned, That ARATUS, who was but a very indifferent Astronomer, yet wrote a most beautiful Poem on the cele-

In the Front there is this Inscription, INCIPIT PERIGESIS PRISCIANI; and at the Conclusion is this Colophon, FELICITER EXPLICIT PERIGESIS IDEST DESCRIPTIO ORBIS TERRARUM ET MARIS PRISCIANI GRAMMATICI SECUNDUM DIONISIUM.

\* Nat. Hist. xxxv. 17.

† Ibid. xxxvi. 10.



*stial Sphere*; and Mr. *Bentley* notes, that our Author was certainly no great Proficient in the Subject of which he has treated. But Father *Harduin* has intirely put an Issue to this last Question, by assuring us, That the Manuscript Copies of *Pliny* have not the Word *Manilius* in that Place where the Mathematician is spoken of.

Mr. *Bentley* thinks this Poem was never published by its Author; but that it lay altogether hid for several Ages, and was for a long Time after but little known. This he infers from the Silence of the antient Grammarians in regard to it; from the more antient Manuscript Copies of it being anonymous, and the Diversity of Names affixed to the later ones.

There has been a deal of Contention among the Philologers also of the last Century, about this Writer. Mr. *Bentley* has said as much of it as it deserves. But perhaps nothing that he has said upon the Topic we have been considering, whether relating to the Opinions of the Antients or Moderns about *Manilius*, will be received as any very great Discovery, by those who have looked into the Preface of *Creech's English Translation* of this Poem, and seen what that Gentleman has written himself, and what he has quoted from Sir *Edward Sherburn*. However we must not pass over some Particulars that he offers.

*Gevartius*, one of the late Criticks, places our *Manilius* in the Reign of *Theodosius*. One Reason of his setting him so low, is because none of the elder Writers have taken any Notice of him. But this, Mr. *Bentley* remarks, is a Circumstance of no Force, being common to him with other Authors, of whose Antiquity there is not the least Hesitation. *Quintus Curtius* lay concealed for many Ages; nor did any one, that we can find, mention him or his History, before the Year one thousand of

the Christian *Æra* : And so universal a Silence was there throughout Antiquity, with Reference to *Velleius Paterculus*, that had not a single Copy of his Epitome, and that in a very ruinous Condition, been by some Chance or other discovered in *Germany*, the very Name of that most elegant Author had certainly perished : And yet nobody who has the least Tincture of Learning, but knows, That *Velleius* really flourished in the Time of *Tiberius* ; and that there was no great Interval between him and *Curtius*.

Another Reason of *Gevartius*, for degrading our Poet so far below the *Augustan* Age, is the Unsuitableness of his Stile to that Period of pure Latinity. But this, as *Mr. Bentley* notes, can be no Argument in the Case of *Manilius*, who being a Foreigner, might even at that Time be very well expected to have something exotic in his Diction ; some little Deviations from that Correctness and Purity which a *Roman* Education was then attended with. As for those grosser Corruptions on which *Gevartius* thinks he may establish his System, our most learned Editor, as his Nephew tells us, has in this Edition, either made such Emendations \* of them

\* Of these Emendations *Mr. Bentley* gives us here a Specimen in the 737th Verse of the fifth Book, which is usually printed,

*Sic etiam magno quædam respondere Mundo ;*

where, contrary to the Rule of *Prosody*, the *Penultima* in the last Word but one is short ; a Blunder which scarcely even a Foreigner could be guilty of. But here our most sagacious Editor comes into the Poet's Relief, and eases him of so opprobrious an Imputation, by proving this Line to have come originally out of his Hands thus :

*Sic etiam in magno quædam Respublica Mundæ est.*

The Reader may here see the Doctor's Note on the Place, at it stands, Pages 306 and 307 of this Edition.

VER. 737. SIC ETIAM MAGNO QUÆDAM RESPONDERE MUNDO. HÆC NATURA FACIT, QUÆ CÆLI CONDIDIT ORBEM,

them as are quite satisfactory, or has proved them to be meer spurious Interpolations.—In a Word, from the Inscription of the Work itself, as well as from innumerable Passages therein, it is evident, he says, beyond all reasonable Contradiction, that the Author of it flourished under the Empire of *Octavius*.

But still Mr. *Bentley* has one Evidence more to offer (as his Uncle's) upon this Point, which is worthy of that celebrated Critic. It is an Observation we owe intirely to his Penetration, and is absolutely conclusive. In his Notes upon the *Andrian* of *Terence*, Act II. Scene I. Line 20. he tells us, That among the Antients the Genitives of all Substantives ending in *ius*, or *ium*, terminated with *i* single; they never had, for Instance, *Auxilii* or *Consilii*, but *Auxili* or *Consili*. *Propertius* is the first of the Poets now extant, who deviates from this Rule, and he does so in two or three Instances only; *Ovid*, who is somewhat later, does so indeed in a great many Instances, and after him it became a general Custom. But this Change in the *Genitive* Case was not known till long after the Accession of *Augustus* to the Roman Government.—Since therefore our Author, tho' he frequently has the Words *Consilium*, *Auxilium*, *Ingenium*, *Imperium*, *Pretium*, *Vitium*, *Principium*, *Connubium*, *Conjugium*, &c. never has *Auxilii*, *Consilii*, &c. though he often uses the oblique Cases of those Terms, we may be positive that he lived and wrote before the Intro-

ORBEM. Respondere Conjugationis tertiæ omnem barbariem exsuperat. Nec scias, numeri an Sententia sit peior. Gemblacensis res pendere: Ceteri respondere. Vossianus Mundo est; omnes quam Natura, et quæ Cælo. Repone,

Sic etiam IN magno quædam RESPUBLICA Mundo EST,  
QUAM Natura facit, quæ CÆLO condidit URBEM.

*Respublica* compendiose Scriptum erat, *Resp.* Inde Librariorum hariolationes pendere, pondere.



duction of the contrary Practice. Nor can we imagine, he would have so constantly rejected such an Improvement in the *Latin* Stile as this really was, if the general Usage of his Time would have licensed it. Indeed it must not be denied, Mr. *Bentley* says, that he has in one Place *Dodecatemorii*: But then this is plainly a *Greek* Word, and was probably wrote in that Language with the Letters *δοδεκατεμορις*. If so, the Objection vanishes; but however that be, a single Exception is far from being sufficient to invalidate an Argument so well grounded as this which has been now advanced.

The final Resolution of our learned Prefacer, upon all he has here said (as his Uncle's Representative) concerning the Author of the *Astronomicon*, is, That he was not a *Roman*, but a Foreigner, perhaps from *Asia*: That as for his Name, we must remain in the Dark, or be contented with meer Conjecture; since neither the Manuscript Copies of his Poem, nor he himself in any Part of it, nor yet any of the antient Writers, give us any Assistance for the Discovery of it: And lastly, That he was indisputably cotemporary with *Augustus*.

From the Account of the Doctor's Opinion of the Country, the Name, and the Age of *Manilius*, his Nephew proceeds to a Detail of the Manuscript and printed Copies he made use of, in order to give the utmost Degree of Perfection to this Edition of that Writer. Those of the latter Sort which he consulted on this Occasion, were, the *Bononian*, in Folio, the first that ever was printed, dated 1474: Another, which he calls the *Italick*, next to the foregoing in Time, a Quarto, belonging to the *Royal Society*: A third, in Folio, which he stiles the *Roman*, with the Notes of *Laurentius Bonincontrius*, printed in the Year 1484; with all the later Impressions. His Manuscripts were, that of *Gemblacensis*, the eldest and best of all, wrote about

800 Years ago: This he had in his Hands for some Time, and collated it twice very carefully with *Scaliger's* last Edition: Beside this he had the *Leipsick* Manuscript, seven hundred Years old, which had been at two several Times, formerly, compared with *Scaliger's* Edition just mentioned: The *Venetian* Manuscript, of the same Age as the last; this had been long since collated by *Jo. Frid. Gronovius*, and the various Readings which he had noted, were communicated to Dr. *Bentley* by *James Gronovius*: The *Vossian* Manuscript, of no great Antiquity itself, not having been wrote quite three hundred Years, but transcribed from a most antient Copy; this was in the Year 1709, very accurately collated with the aforesaid Edition of *Scaliger*, by two young Gentlemen, Students at *Leyden*. There is almost a perfect Harmony, Mr. *Bentley* says, between these four Manuscripts, but a prodigious Disagreement between them and those later ones that were interpolated about the Time of *Petrarch*. He mentions five other Manuscripts that his Uncle perused, and which he employed for the Correction of his Copy: One of these belonged to *Peter Pitheous*; another of them to the Library of C. C. College in *Oxford*; a third to the *Bodleian*; a fourth to the King's Library at *Paris*; and the fifth to that of *Heidelberg*.

With these Aids, Mr. *Bentley* says, the Doctor has been happily enabled to make innumerable Emendations in this Poem; but he has never in the least Tittle departed from *Scaliger's* last Edition of it, without giving a formal Reason in the Notes for his so doing. He has likewise inserted there all the Readings he has rejected, however barbarous and absurd they are; that so the Reader may, at one View, compare his and *Scaliger's* together. If in some Instances he seems to deviate extravagantly from all other Copies of this Author, he would have

have us remember that nothing has ever been so corrupted as this Piece of his by Transcribers; the various Readings being nearly equal to the Words, and far more numerous than the Lines of it. In many Places Verses occur that are either altogether spurious, or so depraved, that it is impossible to make any Sense of them; all these he has distinguished by *Italick* Characters. In the Notes he has seldom meddled with any Thing but what was requisite for determining the genuine Reading of the Text; and those Things he has handled with as much Brevity as could be.

Mr. *Bentley* had some Intention of illustrating certain Passages in the second Book by *Diagrams*, and such are twice or thrice mentioned in the Notes; but upon further Consideration he thought them unnecessary: And so in the Stead thereof he has given us a Representation of the celestial Sphere, exactly copied from an antique Marble in the *Farnesian* Palace at *Rome*. This is not only a singular Curiosity, but very conducive to a thorough Understanding of *Manilius's* System: We are indebted for it to *Martin Foulkes*, Esq; who brought it lately from *Rome*, and for the Entertainment of the Learned, communicated it to our Vice-Editor.

I have, in the Title of this Article, specified the Size, the Number of Pages, and Division of the Work it relates to. I have nothing to add to the foregoing Account of it, the Whole of which, as the Reader perceives, is extracted from the Preface, but to assure him, that the Beauty of this Edition is not inferior to its other Advantages.



## ARTICLE XXVIII.

*A Relation of the under-named Bookseller, now in London, has desired me to communicate the following foreign Proposals to the Literati of the English Nation.*

*Histoire universelle de Jacque-Auguste de Thou, depuis 1543, jusqu'en 1607. Traduite sur l'Édition Latine de Londres. En seize Volumes in Quarto. Proposée par Souscription. A Basile, Chez Jean Brandmuller, 1739.*

*Conditions proposées aux Souscripteurs.*

**P**Remierement on pourra juger & du Papier & du Caractere par ce Projet, dont le format, le Papier & les Caracteres, soit pour le Texte, soit pour les Notes, indiqueront, de quelle manière tout l'ouvrage sera imprimé, comme les Soucrivans pourront s'en assurer, en gardant le Projet. \*

2. On se piquera d'avoir des Correcteurs, également attentifs & habiles, sans qu'on neglige rien pour en avoir de tels.

3. Comme a la fin de chaque Volume de l'Édition de Paris, qui est celle que l'on suivra, il y a des *Restitutions*, des *Corrections* & des *Notes*, on les placera dans les Lieux, ou elles doivent etre, en marquant a cote d'ou la restitution ou la note ont ete prises. Les *Restitutions* seront mises dans le Texte entre deux crochets; les *Sommaires* a la tete de chaque Livre; les fautes deja remarquées, & celles qu'on pourra decouvrir seront corrigées, & les *Notes* seront renvoyées au bas de la page; ce

\* The Specimen here referred to, is in the Hands of J. Robinson, the Publisher of this Work,

qui donnera quelque avantage a cette Edition sur les precedentes.

4. L'Edition de Paris, aiant et   faite sur celle de Londres, on les confrontera, pour voir si les Editeurs Francois ont suivi toujours, pied a pied, l'Edition d'Angleterre, & si l'on decouvre quelques differences on les indiquera avec quelques marques de Distinction.

5. Quoi que l'Ouvrage contienne 1200 feuilles, on tachera de faire en sorte de le finir, au plus tard, vers la fin de l'Annee 1740 ; de sorte qu'on livrera les 4 premiers Volumes au commencement du mois de Septembre 1739 ; les quatre suivans au mois de Fevrier 1740 ; les Volumes 9, 10, 11, and 12, au Mois de Juin Suivant, & les quatre derniers Volumes sur la fin de la meme ann  e.

Les Souscrivans paieront six Florins, ou 15 Livres Argent de France, en prenant le Billet de Souscription, 6 Florins en retirant les 4 premiers Volumes, 6 Florins en recevant les quatre suivans ; ils donneront encore 6 Florins lors qu'on leur delivera les Volumes 9, 10, 11, & 12, & les quatre derniers Volumes seront fournis gratis.

Les Souscriptions seront ouvertes depuis le premier Mars 1739. jusqu'a la Saint Jean de la meme Ann  e, apres quoi on n'en prendra plus, & l'exemplaire ne se vendra pas a moins de trente Florins Argent d'Empire, ou soixante & quinze Livres Argent de France.



## ARTICLE XXIX.

Cl. *Æliani varia Historia*, Græce & Latine, duobus Voluminibus comprehensa; quæ Subscriptionis lege imprimetur. Basileae, apud Viduam Jo. Conrad a Mechel. 1739.

**Q**UEM tibi L. B. sistimus auctorem Græcum optime notæ; *Æliani varias historias*, is nuper opera atque studio Viri de re literaria optime meriti, ABRAHAMI GRONOVII, cum variorum integris notis in Belgio hacce ipsa forma editus evulgatusque fuit. Cui elegantissimæ editioni curandæ cum neque cura neque diligentia defuerit Cl. Editor, quo emendatior ac nitidior, quam priores omnes prodiret; facturum me operæ pretium existavi, si Doctorum virorum suasu eandem istam Editionem, quanta fieri potest fide ac diligentia recuderem; sicque efficerem, ut quæ antehac apud nos haut minus decem florenis comparabatur, vilissimo pretio in omnium manus perveniret. Curavi præterea, ne quid esset, quod in nova ista Editione desiderare posset, quicumque Atticis hujus Auctoris veneribus capitur: quippe erudita manu a mendis quibus scatet nitida ceteroquin Editio Cl. Gronovii, repurgatam typis exprimere animus est, nostraque hæc Editio nec chartæ nec literarum nitore, ceu ex specimine isto apparet, Belgicæ editioni quicquam concedet. Vale L. B. nostrisque fave studiis, at alios deinceps ejusmodi bonæ notæ auctores Græcos, eadem cura ac fide a nobis exprimendos expecta.

*Conditiones, quæ emptoribus proponuntur.*

I. Charta, forma, literæque eadem erunt, quales isto specimine exhibemus. \*

\* The Specimen here mentioned is likewise deposited with the Publisher of these Papers.

2. Im-



2. Imprimendi initium fiet mense Majo istius anni, atque absolvetur V. D. mense Julii anni proximi 1740.

3. Pretium subscribentibus statuimus in charta scriptoria trium cum dimidio florenorum, in charta impressoria, ut vocant, duorum cum dimidio florenorum, ita ut statim unus cum dimidio exsolvatur, reliquum quando ipsum opus accipient; qui non subscripserint, postea haut aliter quam in charta scriptoria quatuor cum dimidio florenis, in charta impressoria tribus cum dimidio florenis sibi comparabunt.

4. Subscribendi terminum constituimus ad finem usque mensis Septembris:

## A R T I C L E XXX.

*Mr. POTE, Bookseller at Eton, has requested me to acquaint the Publick, that a considerable Part of his new and beautiful Edition of Dr. CAVE's Historia Literaria is already printed, and the Remainder carrying on with all possible Expedition.*

**A**S there never yet was published a compleat Edition of this useful and excellent Performance, it may be expected some Account should be given of that now in the Press. It is therefore thought proper to inform the Learned, that the Author, during the last twelve Years of his Life, carefully revised this History, and made very large Alterations and Additions throughout the Whole; and that these are so considerable as to make at least one third Part of the Work; which will now  
be

be printed, as prepared by the Author, not by way of Appendix or new Supplement, but, together with the several Parts of the former supplemental Volume, digested into the Body of the Work, and inserted in their proper Places ; so that the HISTORIA LITERARIA will now appear *in-tire*, and in a great Measure new. And it is presumed there needs no greater Recommendation of this Undertaking, than to assure the Learned, that what is now proposed to be published, is from the Author's own genuine Copy, which, together with new *Prolegomena*, he absolutely finished and made ready for the Press, some Time before his Death, and deposited the said improved Copy in the Hands of his worthy Friends and Executors, the Right Honourable the Lord Chief Justice *Reeve*, and the Reverend Dr. *Jones*, Canon of *Windſor*, desiring that it might be printed in the same compleat Form he had left it, and not otherwise.

Accordingly it continued for some Time in the Possession of the *Executors*, who were often applied to by the Learned, both at Home and Abroad, to publish it ; but several Obstacles interfering, long deprived the World of the Benefit of so valuable a Treasure of Literature, and gave Occasion to the Publication of several imperfect Editions Abroad. At length those Impediments being happily removed, the Trustees consented to its coming into the World, on the following Conditions.

1. That it be printed at the Theatre Press of the University of *Oxon*, on a good Letter and superfine Paper ; and, by the Difference in the Largeness of the Paper from the former Edition, to be included in two Volumes in Folio also.

2. That it be published at the Rate of Three Halfpence *per* Sheet, each Subscriber paying one Guinea down, and the Remainder according to the Number of Sheets on Delivery ; when the Whole

shall

shall be exactly calculated, and the Account printed and delivered to the Subscribers for their Satisfaction.

3. That for such curious Gentlemen, or learned Societies, as shall be desirous to have the large Paper, there shall be printed, at the Rate of Two-pence Halfpenny *per* Sheet, thirty Copies, and no more, each Subscriber paying down one Guinea and a Half, and the Remainder as above.

4. That References be made, where proper, to *Fabricius, Oudin, Tillemont, Nourry*, and other Authors, who since *Dr. Cave*, have mentioned the same Writers. Likewise, Notice taken of the *Benedictine*, and other Editions of the Fathers, or Authors, published since that Time, either here or Abroad, and proper Indexes added to each Volume.

Subscriptions are taken in by the Editor *J. Pote*, at *Eton*; and at *London* by *Mr. Straban* in *Cornhill*; *Mess. Innys and Manby* in *St. Paul's-Church-Yard*; *Mr. Wood* in *Pater-Noster-Row*; *Mr. Clarke* in *Duck-Lane*; *Mess. Whiston and Hawkins* in *Fleet-Street*; *Mr. Browne* at *Temple-Bar*; *Mr. Vaillant* in the *Strand*; *Mr. Harding* in *St. Martin's-Lane*; by the several Bookfellers of *Oxford* and *Cambridge*; and by *Mr. Leake* at *Bath*.

N. B. *The abovementioned Right Honourable and Reverend Executors both died since this Work went to the Press; but before their Decease, they discharged their Debt to the World, and paid the greatest Respect to their venerable Friend, by transferring these his valuable Remains to the Conduct and Protection of the celebrated Dr. Daniel Waterland, who has undertaken the Care of this Impression.*





THE  
HISTORY  
OF THE  
*WORKS of the LEARNED.*


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*For* JUNE, 1739.

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ARTICLE XXXI.

*Sir Isaac Newton's Philosophy explain'd for the Use of the Ladies. In Six Dialogues on Light and Colours. From the Italian of Sig. Algarotti. London, printed for E. CAVE, at St. John's-Gate. In two Volumes, 12mo. Vol. I. containing 232 Pages, besides the Dedication. Vol. II. containing 247 Pages.*

 HIS is a Translation of a Book printed at Naples 1737, in 4to, under the Title of, *Il Newtonianismo per le Dame. Ovvero Dialoghi sopra la Luce e i Colori.* It was written by Sig. *Francesco Algarotti*, a Venetian Gentleman, of admirable Parts and extensive Learning, who has twice visited our Nation, the greatest Writers of which he has read with an uncommon Attention and a true Relish, as appears from his frequent Quotations from them in this Work. Monsieur *Voltaire* speaks of him and his Book with great Applause, in a Poem prefix'd to his *Elemens*

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*dè la Philosophie de Newton mis à la portée de tout  
le Monde*, printed at *Amsterdam* 1738, in 8vo.  
wherein he has the following Lines :

*Puissai-je auprès de vous dans ce temple écarté,  
Aux regards des Français montrer la Verité,  
Tandis qu' Algarotti, sûr d'instruire & de plaire,  
Vers le Tibre étonné conduit cette étrangere,  
Que de nouvelles Fleurs il orne ses attraits,  
Le Compas a' la main j'en tracerai les traits.*

Pursuing thee, \* I venture to advance,  
And bring home Truth, that Wanderer, to *France*.  
While *Algarotti*, sure to please and teach,  
Conducts the Stranger to the *Latian* Beach ;  
With native Flow'rs adorns the beauteous Maid,  
And *Tyber* wonders at such Worth display'd.

Signior *Algarotti's* Book was translated into *French*  
by Monsieur *Du Perron de Castera*, and publish'd at  
*Paris* 1738, in two Volumes in 12°. under the  
Title of *Le Newtonianisme pour les Dames, ou  
Entretiens sur la Lumiere, sur les Couleurs, & sur  
l'Attraction*.

The *English* Translation has this remarkable Cir-  
cumstance to recommend it to the Curiosity of the  
Public, as the Excellence of it will to the Ap-  
probation of all good Judges, that as the Work  
itself is design'd for the Use of the Ladies, it is now  
render'd into our Language, and illustrated with  
several curious Notes, by a young Lady, Daughter  
of Dr. *Nicholas Carter*, of *Deal* in *Kent*, Author  
of an excellent Volume of Sermons, publish'd at *Lon-  
don* 1738, in 8vo.† This Lady is a very extraor-  
dinary Phænomenon in the Republick of Letters, and  
justly to be rank'd with the *Cornelia's*, *Sulpicia's*, and  
*Hypatia's* of the Ancients, and the *Schurmans* and

\* The Marchioness *du Châ\** † See an Account of those Ser-  
mons in the *History of the Works of the Learned* for July 1738.

*Daciers* of the Moderns. For, to an uncommon Vivacity and Delicacy of Genius, and an Accuracy of Judgment worthy the maturest Years, she has added the Knowledge of the ancient and modern Languages at an Age, when an equal Skill in any one of them would be a considerable Distinction in a Person of the other Sex. Her Talent in Poetry will appear from a Poem of her's prefix'd to the *Miscellaneous Works of Mrs. Elizabeth Rowe*, and from her Answers to the following Epigram :

*Ad Elizam in Popi horto Lauros carpentem.*  
*Elysios Popi dum ludit læta per hortos,*  
*En ! avida Lauros carpit Eliza manu.*  
*Nil opus est furto ; Lauros tibi, dulcis Eliza,*  
*Si neget optatas Popus, Apollo dabit.*

Her Answers are as follow :

*En ! marcet Laurus, nec quicquam juvit Elizam*  
*Furtim sacrilegâ diripuisse manu :*  
*Illa petit sedem magis aptam, tempora Popi,*  
*Et florere negat pauperiore solo.*  
Eliza.

In vain *Eliza's* daring Hand  
 Usurp'd the Laurel Bough ;  
 Remov'd from *Pope's* the Wreath must fade  
 On ev'ry meaner Brow.

Thus gay Exotics, when transfer'd  
 To Climates not their own,  
 Lose all their lively Bloom, and droop  
 Beneath a paler Sun. Eliza.

But to proceed to Signior *Algarotti's* Work, he dedicates it to Monsieur *de Fontenelle*, whose *Plurality of Worlds* was his Model ; and in the Dedication he gives the following Account of his own



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performance. “ I have endeavour’d, says he\*,  
“ to set Truth, accompanied with all that is ne-  
“ cessary to demonstrate it, in a pleasing Light,  
“ and to render it agreeable to that Sex, which had  
“ rather *perceive* than *understand*. *Light and Co-*  
“ *lours* are the Subject of my *Dialogues*; a Sub-  
“ ject, which, however lively and agreeable it may  
“ seem, is not in itself either so pleasing or so ex-  
“ tensive as your *Worlds*. I am obliged to descend  
“ to many difficult and minute Particularities of  
“ Knowledge; and my Arguments are unhappily  
“ incontestable Experiments, which must be ex-  
“ plained with the greatest Accuracy imaginable.  
“ It was indeed just, that the Ladies, who, by your  
“ Work, had been made acquainted with the great  
“ Change introduced by *Des Cartes* into the think-  
“ ing World; should not be ignorant of the new,  
“ and ’tis probable, the last Change, of which the  
“ illustrious Sir *Isaac Newton* was the Author. But  
“ it was extremely difficult to re-civilize this savage  
“ Philosophy, which in the Paths of Calculation,  
“ and the most abstruse Geometry, was returning  
“ more than ever to its ancient Austerity. You  
“ have embellished the *Cartesian* Philosophy; and  
“ I have endeavoured to soften the *Newtonian*, and  
“ render its very Severities agreeable.

“ However, the abstruse Points, upon which I  
“ have been obliged to treat, were only such as  
“ are absolutely necessary, and always interspersed  
“ with something that may relieve the Mind from  
“ the Attention which they require. In the most  
“ delightful Walk, we are sometimes glad to find  
“ a verdant Turf to repose ourselves upon. Lines  
“ and Mathematical Figures are entirely excluded,  
“ as they would have given these Discourses too  
“ scientific an Air, and appeared formidable to

\* Dedication, p. 4.

“ those, who, to be instructed, must be pleased.  
 “ Mathematical Terms are as much as possible avoid-  
 “ ed ; and if ever any do occur, they are explained  
 “ by the Assistance of the most familiar Objects.  
 “ The Difficulties raised against any particular Ex-  
 “ periment, the History of optical Inventions, meta-  
 “ physical Doubts, and the various Opinions of differ-  
 “ ent Philosophers, preserve the Subject from that  
 “ continued Uniformity, which would make it disa-  
 “ greeable and tedious. I have endeavoured, as  
 “ much as possible, to render it lively, and make  
 “ my Readers interest themselves in it, as they  
 “ would in a Composition for the Theatre. Is  
 “ there any thing (especially where Ladies are con-  
 “ cerned) in which a Writer should omit any En-  
 “ deavours to move the Heart?

“ The *Marvellous*, of which the Heart, always  
 “ desirous of being affected, is so fond, happily  
 “ arises in true Philosophy of itself, without the  
 “ Help of Machines. I have made a sort of  
 “ Change or Catastrophe in the Philosophy of my  
 “ Marchioness, who is at first a *Cartesian*, after-  
 “ wards a Profelyte to *Mallebranche*, and at last  
 “ obliged to embrace the System of that Person,  
 “ who ought to be placed at the Head of his Spe-  
 “ cies, if Superiority and Rank among Mankind  
 “ were determined by Strength of Genius and the  
 “ most comprehensive Knowledge. This great  
 “ Philosopher’s general System of Attraction is not  
 “ omitted, because it has a natural Connexion with  
 “ the particular Attraction observed betwixt Bodies  
 “ and Light. Thus these Dialogues may be con-  
 “ sider’d as a compleat Treatise of the *Newtonian*  
 “ Philosophy. The Sanctuary of the Temple will  
 “ always be reserved for the Priests and Favourites  
 “ of the Deity ; but the Entrance, and its other less  
 “ retired Parts, will be open to the Profane.”

The Work itself contains an Account of a Conversation between the Marchioness of E—— and the Author, upon Occasion of the Marchioness's desiring of him an Explication of the Epithet *settemplice*, i. e. *sevenfold*, borrow'd from the *Newtonian* System of Optics, and applied to the Word *Luce*, i. e. Light, in an Ode, which Sig. *Algarotti* had written to *Laura Maria Katherina Barfi*, an *Italian* Lady, who in 1732, at nineteen Years of Age, held a philosophical Disputation at *Bologna*, upon which she was admitted to the Degree of Doctor in that University. The Passage, which contains the Words above-mention'd, is as follows:

*O dell' aurata  
Luce settemplice  
I vario ardenti e misti almi colori.*

“ The *sevenfold Light*,  
“ Whence ev'ry pleasing Charm of Colour springs,  
“ And forms the gay Variety of Things.”

In the *first Dialogue*, our Author gives an Account of the most remarkable Hypotheses concerning *Light* and *Colours*, and introduces a very entertaining Account of the Rise and Progress of Philosophy. He observes,\* that it is natural to suppose, that after Society was so well established among Mankind, that some of them had nothing to do, (which he looks upon as the Epocha of its Perfection) these Persons, either from that Curiosity which we naturally have about those Things that concern us least, or, perhaps, for fear of being charged with Idleness by the rest, applied themselves to consider that Variety of Things, of which this Universe is composed, their Differences and Effects. It is probable too, that one of the first

\* Vol. I. Dialog. I. p. 17. & seq.



Speculations, that these idle People, who afterwards assumed the Name of *Philosophers*, employed themselves about, was concerning the Nature of Light, which is certainly the most beautiful and conspicuous Object of our Sight, and, indeed, the Means by which we see every thing else. This consequently led them to the Colours, which this Light depicts upon Objects, and which diffused such a Variety and Beauty on our World. Thus *Optics*, which is that Part of Natural Philosophy which regards Light and Colours, and, in general, all Natural Philosophy, had its Origin among Men at the same time with their Idleness. Indeed, it was of a later Date than some Parts of Morality and Geometry, which were absolutely necessary in the earliest Ages of the World ; but contemporary with Poetry, and antecedent to Metaphysics, which required a still greater Vacation from Business.

Our Author then takes Notice\* of the strange Transition, which our Philosophers made from a slight Knowledge of things, to an Ambition of upholding Nature and penetrating its Effects. *This, says he, in the Language of Philosophy, is called making Systems. This is just as if any one, after having had a cursory Discourse with a suble Minister of State about good or bad Weather, should attempt to write his Character, and pretend, that he had penetrated his most profound Secrets. They should have begun with a very attentive Examination of things, drawn from frequent Observations and diligent Experiments, before they ventured upon the least System. They were to act, if possible, like those two ancient Philosophers ; one of whom,† in order to write of the Nature of Bees, retired into a Wood, that he might have the better Opportunity of considering them ; and the other || spent sixty Years in*

\* Page 19. † Philiscus. Vide Plin. Nat. Hist. L. xi. c. 9.

|| Aristomachus, *ibid.*

making Observations upon these Insects. But the Misfortune is, that Experiments and Observations require Patience and Time, and very often we are indebted to mere Chance for the most useful and entertaining among them. On the other hand, Men are always in haste to arrive at Knowledge, or at least to have the Appearance of it. After this, the Revolutions of States, the rude and uncultivated Manners of the People, the Temper of Nations, and the Profession of those, among whom Philosophy had formerly flourished, did not a little retard its Progress. From the Indian Traditions, which their Priests kept to themselves with as much Jealousy as they did their Genealogies, and from the Egyptian temples, where it had long lain hid under Mysteries and Hieroglyphics, Philosophy at length took Seat in the Portico's and Gardens of Greece, where it was soon embellished and corrupted with Allegory, Fables, and all the Ornaments of Eloquence. Imagination, which is the Characteristic of the Grecian Genius, prevented Philosophy from taking any deep Root; and, indeed, it was attempted to have been totally extirpated by Socrates, who asserted, that we have nothing to do with what is above us, and strove to reclaim our Curiosity and Studies from *natural* to *moral* Objects. Philosophy after this, together with Luxury, Riches, and Corruption, was transported from Asia to Rome. It could make but little Progress among a People, who cultivated hardly any other Art but those of pardoning the Vanquished, and depressing the Proud. In the first Ages of Christianity, Philosophy lent its Assistance to combat Paganism; and after this was subdued, it raised so many civil Wars and Dissentions among those, who, by its Assistance, had triumphed over *Jupiter* and *Olympus*, that the ecclesiastical Ship seemed in danger of perishing, when it was hardly loosed from the Port. To this fatal War of Words succeeded  
that

that which the *Barbarians* raised against Learning and the *Roman* Empire, wherein both were equal Sufferers; for it destroyed the one, and sunk the other; till, from the profound Darkness which afterwards followed, some Sparks of ancient Knowledge were re-kindled among the *Arabians*. The Doctrine of *Aristotle* revived, and being spread through the East, was gladly embraced by the Monks, as it was the most suitable to their Manner of Life. How much Pains and Study are necessary to frame a right Philosophy? But the Philosophy, in which the Name of *Aristotle* supplied the Place of Reason, did not greatly disturb the Monastic Tranquillity. This Philosopher, who was banished from *Athens* by the ancient Priests, was (but with some Variety of Fortune) received by ours; who, tho' they once condemn'd him as a pernicious Author, yet afterwards carried their Zeal for him to such a Height, as to believe him not ignorant even of those Things, which are above the Reach of human Reason. Religion at this Time was more than ever united with Philosophy, which could not fail to produce the utmost Confusion in the one, and Ignorance in the other, since both their Nature and End are extremely different. A Chaos of wild and useless Disputes, a Chain of unintelligible Definitions, a blind Zeal for wrangling, and a still blinder Devotion for *Aristotle*, whom they call'd, by way of Distinction, *The Philosopher*, or a *second Nature*; and above all, a certain Jargon of indeterminate, obscure, and hard Expressions, either without any Meaning, or confused, spread like a destroying Deluge the Face of the whole Earth, and for many Ages usurp'd the Name of *Science*. The Pride of Schools was supported by the Noise of empty Words and the Tyranny of Names. It was imagined, that they really contended for Truth; but these grey-headed Children in reality amused them-



400 *The WORKS of the LEARNED.* Art. 31.  
themselves only in fighting with Bubbles. This obstinate Veneration for the Ancients, which for a long while pass'd among the Philosophers as hereditary from one Generation to another, was the Cause, that the Knowledge of Physics made little or no Progress till the last Age. At length, among some few others, who were to fall, as it were, Martyrs to Reason, there appear'd in *Tuscany Galileo*, who shew'd the World what ought to have been done at first, and began to make a Search into Nature by Observations and Experiments, reducing himself to that Ignorance, which is useful for arriving at some Knowledge at last. However, he was obstructed by the Followers of *Des Cartes*, who form'd Systems without the least Foundation of Experiments or Observation, the only Method by which Sir *Isaac Newton* and all true Philosophers proceed.

In the *Second Dialogue* the Author shews, that Qualities, such as Light, Colours, and the like, are not really in Bodies; and propounds some metaphysical Doubts concerning our Sensations of them; and gives an Explication of the general Principles of Optics.

The *Third Dialogue* contains several Particulars relating to Vision, Discoveries in Optics, and a Confutation of the *Cartesian* System. In this Dialogue our Author discusses these two Points; Why Objects, which are drawn inverted upon the Eye, appear direct in the Mind; and why we see only one Object with two Eyes. He observes, \* “ that  
“ the Senses of Feeling and Sight lend each other a  
“ mutual Assistance in the Formation of our Ideas,  
“ just as our Eyes and Ears help each other, when  
“ we learn a new Language. The Sense of Feel-  
“ ing, which is much stronger than the Sight, has  
“ constantly informed us, that in the ordinary way

\* Dial. III. p. 150.

“ of Seeing, the Object is but one ; and by a long  
 “ Habitude we join the Idea of one single Object  
 “ with the two Sensations of it. In the same Man-  
 “ ner, an Object that is felt with two Hands or two  
 “ Fingers at a time, notwithstanding the two Sensa-  
 “ tions which we have of it, seems to be only one ;  
 “ and this is occasioned by those other Ideas, which  
 “ we had conceived of it, when we touched it only  
 “ with one Hand or one Finger. If a Button or a  
 “ Ball of Flax be pressed with two Fingers at a  
 “ time in an unusual Manner, by crossing the Fin-  
 “ gers together, it will appear, doubled, just as Ob-  
 “ jects do when we squint upon them. In both  
 “ Cases, the antecedent Ideas of Feeling are not so  
 “ strongly united by a long Habitude with these  
 “ unusual Sensations, as to make us join them with  
 “ the Idea of one single Object. . . . The daily  
 “ Experiments then, that we make with our Feeling,  
 “ inform us, that Objects are direct in the same  
 “ Manner as they teach us they are single ; that  
 “ they are placed in certain Situations, at certain  
 “ Distances, and of certain Figures.\*” He after-  
 wards considers the various Uses of Telescopes and  
 Microscopes † ; and remarks, § “ That it is princi-  
 “ pally the Microscope, and that infinite Number  
 “ of pigmy Worlds discovered by it, which has  
 “ rectified our Ideas of Great and Little so much,  
 “ that I am persuaded, that the Consideration of  
 “ this incredible and surprising Smallness which  
 “ it has render’d perceptible, has served to soften  
 “ and familiarize to Mankind another Considera-  
 “ tion, which is the Master-piece of human Un-  
 “ derstanding, and directly leads us to the Subver-  
 “ sion of Great and Small. This is the Considera-  
 “ tion of infinitely small Quantities, which has  
 “ made so great Noise in the Learned World.

\* P. 154. † P. 182. & seq. § P. 182. & seq.

“ The Meaning of this Expression is, that there  
 “ are Parts and Quantities in Extension so exceed-  
 “ ingly small, that they may be reckon’d as no-  
 “ thing, when compared with our Measures, as the  
 “ Fathom, Foot, Inch, and the like. So that if  
 “ one of these Quantities was added to the Extre-  
 “ mity of a Line, (for Example, of a Foot) it  
 “ would not increase the Length of it, nor decrease  
 “ it, if it was to be taken away. And the Mathe-  
 “ maticians affirm, that in these Quantities, infi-  
 “ nitely small, with regard to the ordinary Measures  
 “ call’d *Differences*, there are innumerable Orders  
 “ of Gradations; so that a Quantity, which is infi-  
 “ nitely small, compared with the Order of our  
 “ common Measures, is infinitely great, when com-  
 “ pared with an inferior Order of infinitely small  
 “ Quantities, and so of the rest. . . . . There are  
 “ the same Orders of Infinites in the Succession of  
 “ Time, as there is in Extension. An Hour,  
 “ a Minute, a Second, are of an infinite Duration,  
 “ compared with Periods of Time infinitely  
 “ shorter. How enormous must the Dura-  
 “ tion of the *Roman* Empire seem to an Animal,  
 “ which in the Space of five or six Hours is born,  
 “ grows up, produces one like itself, becomes old,  
 “ and dies? What we should call the Flight of  
 “ Time, would seem to this Insect an Eternity. But  
 “ what are these Durations of Empires, this long  
 “ Succession of Kings, Emperors, Consuls, and  
 “ these tedious Sieges, when compared with Eter-  
 “ nity? Is it more than a Point, in which we live,  
 “ fight, raise such great Commotions, and make  
 “ so much Noise? The *Oriental*s say, there is a  
 “ God that governs this World, who dies at the  
 “ End of an hundred Thousand Years; and this  
 “ Space another superior God esteems but as a Mi-  
 “ nute. And yet all these Examples give us but a very  
 “ imperfect Idea of Infinity. This Consideration,

“ the



“ the utmost Stretch of the human Mind, which  
 “ we owe to Sir *Isaac Newton*, and which en-  
 “ tirely overthrows all the Ideas of absolutely  
 “ great or little, was the Foundation of the famous  
 “ Arithmetic of *Fluxions*, or infinitely small Quan-  
 “ tities, which transplants Geometry into a Province  
 “ intirely new. Here it made so rapid and great a  
 “ Progress, that all it had done before seems no-  
 “ thing; and here, by the Assistance of new Dis-  
 “ coveries, it produced such strange Paradoxes,  
 “ that they have, in some measure, cloathed Truth  
 “ in the agreeably surprizing Dress of Fiction. And  
 “ what is the most remarkable in the new Geome-  
 “ try, is, that by considering the Properties, Relati-  
 “ ons, and Habitudes, between infinitely small  
 “ Quantities, it arrives at the Discovery of common  
 “ and finite Measures, which are the Object of our  
 “ Inquiries. If the Sagacity, which we so much ad-  
 “ mire, consists principally in uniting those Things  
 “ in the Mind, and finding their Relation, which  
 “ seems to be in their own Nature disjoined and se-  
 “ parated, what an unlimited Understanding must  
 “ Sir *Isaac Newton* have had to find the Relation,  
 “ and in some Measure unite these Quantities, dis-  
 “ joined and separated from each other by the im-  
 “ mense Tracts of Infinity, where the human Ima-  
 “ gination quite loses itself? And the Considera-  
 “ tion of these infinitely small Quantities, that we  
 “ neither see nor can conceive, which appeared only  
 “ fit to perplex Geometry, have in fact served to  
 “ render it more easy, and reduced it at the same  
 “ time to such *general* Rules, that the most sublime  
 “ and abstruse Truths in this Science are at present  
 “ nothing but one of the infinite Consequences,  
 “ which is lost among the Crowd of those that  
 “ are deduced from the Stroke of a Pen, and, if  
 “ you please, in a Circle of Ladies; Truths that  
 “ once required an *Archimedes*, with all that Atten-  
 “ tion

“ tion of Thought which was necessary to make a  
 “ Person insensible of the Noise of a Town taken  
 “ by Storm, and be knocked on the Head without  
 “ perceiving it.”

In the *Fourth Dialogue*, Sig. *Algarotti* gives an Encomium on Experimental Philosophy, and an Exposition of the *Newtonian* System of Optics. He observes, \* That every Ray of Light, however slender, is nothing but a Collection of innumerable other Rays, which are not all of the same Colour, notwithstanding the whole Ray appears white; but some of these Rays are red, orange, others yellow, green, blue, indico, or violet, besides innumerable Degrees of intermediate Colours, between each of these seven principal ones. These Rays of different Colours, which are called *primary* or *homogeneous*, blended together, form a heterogeneous compound Ray of a white or golden Colour, such as a Ray of the Sun appears; just in the same Manner as different Colours mix'd together upon a Painter's Pallet compose a new one, which has something of all the others in general, but is different from each of them in particular. These are the Reasons why Light in the Verse above-mentioned is stil'd *Golden* and *Sevenfold*. This *sevenfold* Light is the inexhaustible Treasury of these innumerable Colours, which form the gay Picture of the Universe; and its Rays are not tinged with the Purple or Sapphire, either when they are refracted through a Prism, or reflected from a Surface, but derive their Colour from the Sun himself, with that Heat and Lustre, which they receive from him, tho' not discover'd by vulgar Eyes.

In the *Fifth Dialogue*, the Author continues the Exposition of the *Newtonian* Philosophy, and takes notice of the Analogy between the Production of

\* Vol. II. Dial. IV. p. 22.

Colours and that of other Things. “ It has been  
 “ lately discovered, says he \*, that Insects, Men,  
 “ Animals, and Plants, instead of being con-  
 “ tinually re-produced by Nature, only unfold  
 “ themselves from their respective Plants or Seeds  
 “ (in which they are really contained) whenever  
 “ they find a proper Disposition for it; that is,  
 “ both Animals and Plants wait for a proper Re-  
 “ pository, certain Juices, Degrees of Heat and  
 “ other Things requisite to unfold them. In the  
 “ like manner, Colours are not, as was once be-  
 “ lieved, produced at every Refraction or Reflec-  
 “ tion, or some other similar Cause, but unfold  
 “ themselves, if I may use the Expression, from  
 “ the Bosom of Light, which contains them with-  
 “ in itself, whenever it is refracted by a Prism, or  
 “ reflected from the Particles of Bodies. And this  
 “ Method of their Production seems much more  
 “ agreeable to the universal Laws and establish’d  
 “ Order of Nature.” He afterwards proceeds  
 to explain the Nature of *Attraction*; the Key, says  
 he †, of all Philosophy, the great Spring that ac-  
 tuates the Frame of Nature, the universal and my-  
 sterious Force discovered and calculated by Sir Isaac  
 Newton, proposed to the Examination of Philosophers  
 by the great Lord Bacon, and obscurely sung by the  
 British Homer. . . . . It is not a Name without  
 Reality, invented to explain two or three Appear-  
 ances, but a general Principle diffused through all  
 Nature, and extends from the smallest Grain of Sand  
 to the greatest Planet. The Peripatetics resembled  
 those Ancients, who for every little River or Tree,  
 nay even for the Fever or the Cholic, created a new  
 Deity. But Sir Isaac Newton appears as a great  
 Philosopher, who by the Help of *Attraction* establishes  
 the Existence of an all-powerful, infinite, and only

\* Dial. V. p. 120.

† P. 137, 138.



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*God, the supreme Director of the whole Frame of Nature.*

The *Sixth Dialogue* contains an Exposition of the *Newtonian* universal Principle of Attraction, and Application of this Principle to Optics. Our Author observes \*, that Nature wants no other Principle than *Attraction*, *at once to regulate and vary those innumerable and vast planetary Systems, which probably revolve round the fixed Stars, those luminous and attractive Suns which cheer the Night.*

He then examines into the Reason, why these Stars remain unmoved and fixt ; and why, since they have a mutual Attraction, they do not approach each other, and run all together ? This he tells us would happen, “ if the Number of those Stars  
“ was not infinite. Those, which are upon the Su-  
“ perficies of this immense Sphere of Suns, would  
“ be united to those next them, because they would  
“ not have any Thing to attract them a contrary  
“ Way, and by that Means keep them in their  
“ Orbits. And thus these successively running in-  
“ to those next them, and these last into others,  
“ they would be all heaped together. By this  
“ means, in a little time, there would be in the  
“ whole Universe only one Sun of an enormous  
“ Size. †

He remarks ‡, that our Moon is at present subjected by Attraction to the minutest and most exact Calculation of Astronomers. Her very Irregularities, her Caprices are reduced to certain and constant Rules. Comets, those Enemies of Systems, which made still greater Resistance to the Power of Numbers than the Moon herself, are at length obliged to revolve about the Sun. And tho’ their Orbits are much more oblong than those of the Planets, yet

\* Dial. VI. p. 199.

† P. 199, 200.

‡ P. 203, 204.

they

they observe exactly the same Laws. By Observations made upon their Appearances, Philosophers have assigned what Orbits the Comets must run in this System; and these in Fact are the Orbits, which they really have run almost with the same Exactness as the other Planets. Notwithstanding the imperfect Observations left us by the Ancients concerning Comets, the Moderns have ventur'd to predict the Return of some of them in the same manner as they do Eclipses. The Prophecy of that Ancient is now fully accomplish'd, who even in his Time foresaw, that Posterity would calculate the Periods, and predict the Returns of these Bodies, these eternal Monuments of the Ignorance and Weakness of human Nature. It is expected, that the Comet, which appeared in 1655, will return in 1759.

Signior *Algarotti* tells us,\* that tho' the Effects of Attraction are more remarkable in the Heavens than any where else, yet it is also very evident in all Natural Philosophy. Mr. *Muscembrock* declares, that for the Space of many Years, spent in the greatest Variety of Experiments, he has observed in all Bodies certain Motions and Effects, which could not be explained or understood by means of the external Pressure of any ambient Fluid; but that Nature proclaims aloud a Law infused in Bodies, by which they are attracted, without a Dependence upon Impulsion. Chemical Fermentations, the Hardness of Bodies, the round Figure of Drops of Water, and of the Earth itself, the Separation of the Juices in the human Body, the Suction of Water by Sponges, its Ascent in those Tubes, which, from their extreme Smallness, are called *capillary*, and a thousand other Things, are incontestable Arguments for this Attraction.

\* Page 208, 209.

This may suffice to give an Idea of a Work, wherein even the learned Reader will find Instruction as well as Entertainment.

*This Article was communicated to me by the Reverend Mr. Thomas Birch.*

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## A R T I C L E XXXII.

*The FAMILY EXPOSITOR ; or, a Paraphrase and Version of the New Testament : With critical Notes ; and a practical Improvement of each Section. Vol. I. Containing the former Part of the History of our LORD JESUS CHRIST, as recorded by the Four Evangelists, disposed in the Order of an Harmony. By P. DODDRIDGE, D. D. London, printed by John Wilson, and sold by Richard Hett, in the Poultry, 1739.*

**T**HIS Volume is inscribed to the Princess of Wales. The Dedication is an admirable one; wherein the Author addresses her Royal Highness in Terms the most becoming her sublime Station, the Authority of his own sacred Function, and the superlative Dignity of his Subject.

In the Preface he gives us a succinct Account of the Motive, the Method, and Uses of this Performance. As to the first, it was every way worthy a Person devoted to the Service of Christ, in the Ministry, and inspir'd with a due Benevolence to Mankind. He had long been convinced, " That  
 " if any thing can stop that Progress of Infidelity  
 " and Vice, which every wise Man beholds with  
 " Sorrow and Fear ; that if any thing can allay  
 " those Animosities, which (unnatural as they are)  
 " have so long inflamed us, and pain'd the Heart  
 " of every generous Christian ; in a word, that if  
 " any



“ any thing can establish the Purity and Order,  
 “ the Peace and Glory of the Church, or spread  
 “ the Triumphs of personal and domestick Re-  
 “ ligion among us, it must be an attentive Study  
 “ of the Word of God, and especially the New  
 “ Testament, that best of Books ; which, if read  
 “ with Impartiality and Seriousness, under the In-  
 “ fluences of that Blessed Spirit by whom it was  
 “ inspired, would have the noblest Tendency to  
 “ enlighten and adorn the Mind, and not only to  
 “ touch, but to animate and transform the Heart.”

Wherefore, “ The Station of Life in which Divine  
 “ Providence has placed him, rendering it pecu-  
 “ liarly necessary for him to make these sacred Ora-  
 “ cles his principal Study ; and having, to his un-  
 “ speakable Delight and Advantage, felt much of  
 “ their Energy, he long since determined that it  
 “ should be the main Business of his Life, as an  
 “ Author, to illustrate them, and to lead his Fel-  
 “ low-Christians into a due Regard for them, by  
 “ endeavouring, in as plain and popular a Manner  
 “ as he could, to display their Beauty, their Spirit,  
 “ and their Use.”

The Method of this Work is very well disposed  
 for answering the Intention of it. The Author has  
 digested the History of the *Four Evangelists* into  
 one continued Series, or, in other Words, has  
 thrown it into *the Order of an Harmony*. “ By this  
 “ Means each Story and Discourse is exhibited,  
 “ with all its concurrent Circumstances, as recorded  
 “ by the sacred Penmen ; frequent Repetitions are  
 “ prevented ; and a Multitude of seeming Opposi-  
 “ tions are so evidently reconciled, as to supersede  
 “ many Objections, and render the very Mention  
 “ of them unnecessary. To effect this, required  
 “ the utmost Diligence and Circumspection, both  
 “ in examining the *Order* of the several *Texts*, and  
 “ collating the different Accounts in each, in such  
 “ a Manner, that no one Clause in any of the

“ *Evangelists* might be omitted ; and yet the several Passages to be inserted might make one connected Sense ; and, without any prolix Addition, stand in a due grammatical Order.”

The Paraphrase is large and copious, and so formed, that it is impossible to read it without the *Text*, which our Reverend Author has every where interwoven therewith ; and yet carefully distinguish’d by the *Italic Character* : So that every one may immediately see not only the *particular Clause* to which any Explication answers, but also what are the Words of the sacred *Original*, and what merely the Sense of a fallible Man ; “ who is liable, tho’ in the Integrity of his Heart, to mislead his Readers, and dares not attribute to himself the singular Glory of having put off every Prejudice, even while he would deliberately and knowingly allow none.”

The Text, that is intermix’d with the Paraphrase, is a new Version ; the Fruit of our ingenious Author’s Diligence and Circumspection. There are, he says, so few Places, in which the general Sense will appear different from our *received Translation*, that some will perhaps think he has, in this Respect, taken an unnecessary Trouble : But he is far from repenting it, “ as it has given him an Opportunity of searching more accurately into several Beauties of Expression, which had before escaped him ; and of making some Alterations, which, tho’ they may not be very material to the Edification of Men’s Souls, may yet, in some degree, do a further Honour to *Scripture* ; raising some of those Ornaments which were before depress’d ; and sufficiently proving, that several Objections urg’d against it were entirely of an *English* Growth.”

With regard to the Notes (which were not at first intended by our Author, and are now added, in

in compliance with the Desire of many Friends, and as an Expression of his Gratitude to those many Persons of Learning and Rank who were pleased to encourage this Undertaking) “ some of them “ seemed absolutely necessary to justify the *Version* “ and *Paraphrase*, in what might be thought “ most peculiar therein ; several more refer to the “ *Order*, and give the Doctor’s Reasons for leaving “ the general Track where he has left it ; and for “ not leaving it much oftner, where some very “ eminent Writers have taken a great deal of “ Pains (tho’ he persuades himself with a very “ good View) to lead us out of the Way. And “ as divers of these are modern Commentators, “ the Remarks are such as do not commonly occur. The rest of them consist, either of some “ Reflections on the Beauty and Force of various “ Passages, which he does not remember to have “ seen elsewhere ; or of References to, and Observations upon, considerable Writers, whether they “ be, or be not, professed *Expositors of Scripture*, “ who seem, in the most masterly Manner, to examine, or to illustrate and confirm the Sense he “ has given.” These Notes are, generally, but very short ; because it would have been quite foreign to the Doctor’s Purpose, and utterly inconsistent with his Scheme, to have form’d them into large critical Essays. However, he has endeavour’d to render them easy and entertaining, even to mere *English* Readers ; and, for that Reason, has cautiously excluded *Quotations* from the learned Languages, even where they might have served to illustrate *Customs* referred to, or *Words* to be explained.

The *Improvement* of each Section is altogether of a practical Nature, and mostly consists of pressing Exhortations, and devout Meditations, grounded on the general Design, or on some particular Passages of the *Sections* to which they are annexed.



They are all in an *Evangelical Strain*, and they could not, as the Author says, with any Propriety have been otherwise. He is well aware, as he adds, that this Manner is not much in the present Taste; and he thinks it at once a sad Instance and Cause of our Degeneracy, that it is not. If it be necessary that he should offer any *Apology*, it must, in short, he tells us, be this, (which deserves the Attention of every sincere Christian:)

“ He has, with all possible Attention, and Impartiality, considered first the general Evidence of the Truth of Christianity, and then that of the Inspiration of the New Testament, which seems to him inseparably connected with the former; and, on the whole, is in his Conscience persuaded of both, and has been confirmed in that Conviction by the most labour’d Attempts to overthrow them. It seems a necessary Consequence of this Conviction, that we are, with the humblest Submission of Mind, to form our religious Notions on this Plan, and to give up the most darling Maxims, which will not bear the Test of it.

“ He should think, an impartial Reader must immediately see, and every judicious Critic be daily more confirmed in it, that the New Testament teaches us to conceive of Christ, not as a generous Benefactor only, who, having performed some Actions of heroic Virtue and Benevolence, is now retired from all Intercourse with our World; so that we have no more to do with him, than to preserve a grateful Remembrance of his Character and Favours; but that he is to be regarded as an ever-living and ever present Friend, with whom we are to maintain a daily Commerce by Faith and Prayer, and from whom we are to derive those Supplies of Divine Grace, whereby we may be strengthened for the Duties of Life, and ripened for a State of perfect Holiness and Felicity.

“ city. This is evident, not only from particular  
“ Passages in Scripture, in which he is described as  
“ always with his Church (*Matt. xxviii. 20.*) as  
“ present whenever two or three are assembled in  
“ his Name (*Matt. xviii. 20.*) as upholding all  
“ things by the Word of his Power (*Heb. i. 3.*)  
“ and as Head over all to his Church (*Eph. i. 22.*)  
“ but, indeed, from the whole Scope and Tenor of  
“ the New Testament. These Views are therefore  
“ continually to be kept up; and for any one to  
“ pretend that this is a round-about Method (as  
“ some have presumed to call it) and that Men  
“ may be led to Virtue, the great End of all, by  
“ a much plainer and more direct Way, seems only  
“ a vain and arrogant Attempt to be wiser than God  
“ himself, which therefore must, in the End, ap-  
“ pear to be Folly, with whatever Subtilty of Ar-  
“ gument it may be defended, or with whatever  
“ Pomp of Rhetorick it be adorned.

“ The New Testament is a Book written with the  
“ most consummate Knowledge of human Nature;  
“ and tho’ there are a thousand latent Beauties in it,  
“ which it is the Business and Glory of true Criti-  
“ cism to place in a strong Point of Light, the  
“ general Sense and Design of it is plain to every  
“ honest Reader, even at the very first Perusal. It  
“ is evidently intended to bring us to God through  
“ Christ, in a humble Dependence on the Commu-  
“ nications of his sanctifying and quickening Spirit;  
“ and to engage us to a Course of faithful and uni-  
“ versal Obedience, chiefly from a grateful Sense of  
“ the Riches of Divine Grace, manifested to us in  
“ the Gospel. And tho’ this Scheme is indeed  
“ liable to Abuse, as every thing else is, it appears  
“ to this pious Writer, plain in Fact, that it has  
“ been, and still is, the grand Instrument of re-  
“ forming a very degenerate World; and, accord-  
“ ing to the best Observations he has been able to

“ make on what has passed about him, or within  
 “ his own Breast, he has found, that in proportion  
 “ to the Degree in which this evangelical Scheme is  
 “ received and relished, the Interest of true Vir-  
 “ tue and Holiness flourishes, and the Mind is  
 “ formed to manly Devotion, diffusive Benevolence,  
 “ steady Fortitude, and, in short, made ready to  
 “ every good Word and Work. To this, there-  
 “ fore, he is determined at all adventures to ad-  
 “ here ; nor is he at all ashamed or afraid of any  
 “ Scorn, which he may encounter in such a Cause ;  
 “ and he would earnestly exhort and intreat all his  
 “ Brethren in the Christian Ministry to join with  
 “ him, as well knowing to whom they have com-  
 “ mitted their Souls ; and chearfully hoping that  
 “ he, by whom they have hitherto, if faithful in  
 “ their Calling, been supported and animated, will  
 “ at length confess them before the Presence of his  
 “ Father and the holy Angels, in that Day when it  
 “ will be found no Dishonour to the greatest and  
 “ wisest of the Children of Men, to have lifted  
 “ themselves under the Banner of the Cross, and  
 “ constantly and affectionately to have kept their  
 “ Divine Leader in View.” After this Apology,  
 in which he has so well justified that Branch of  
 the Work it relates to, he tells us, that he cannot  
 flatter himself so far, as to imagine, that he has  
 fallen into no Mistake, in an Undertaking of so  
 great Compass and Difficulty as this is ; but his  
 Conscience acquits him of having designedly mis-  
 represented any single Passage of Scripture, or of  
 having written one Line with a Purpose of in-  
 flaming the Hearts of Christians against each other.  
 “ He should esteem it one of the most aggravated  
 “ Crimes, to make the Life of the gentle and be-  
 “ nevolent Jesus, a Vehicle to convey such Poison.”  
 On the other hand, he fervently wishes that all the  
 Party-Names, and unscriptural Phrases and Forms,

which



which have divided the Christian World, were forgot ; and that we might agree to sit down together, as humble loving Disciples, at the Feet of our common Master, to hear his Word, to imbibe his Spirit, and to transcribe his Life in our own.

“ He hopes it is some Token of such growing Candour on one side, as he is sure it should be an Engagement to cultivate it on the other, that so many of the reverend Clergy of the Establishment, as well as other Persons of Distinction in it, have favour’d his Undertaking with their Encouragement.” To them and all his Friends, he returns his most hearty Thanks ; and shall remember, “ that the Regard they have been pleased to express to it, obliges him to pursue the Remainder of the Work with the utmost Care and Application.” Lastly,

In these Volumes he has been desirous, as he tells us, to express his Gratitude to the Subscribers (of which there appears at the Head of this first a numerous and genteel List) by sparing nothing in his Power, that might render the Work acceptable to them, both with respect to its Contents and its Form ; the Consequence of this is, that it hath swelled to a Number of Sheets, by more than a third Part exceeding what he promised in the Proposals ; which, tho’ at a great Expence, he chose to permit, rather than either sink the Paper and Character beneath the Specimen, or omit some Remarks in the Notes, which appeared to him of Moment, and rose in his Mind while he was transcribing them. But he hopes this large Addition to what was at first expected, will excuse his not complying with the Importunity of some of his Friends, who have requested, that he would introduce this EXPOSITION with a Dissertation on such Points of *Jewish* Antiquity, as might be serviceable for the fuller understanding the New Testament, or with a Dis-  
course

course on its Genuineness, Credibility, Inspiration, and Use ; as to the first of these, he does with great Pleasure refer the Generality of Readers, and young Students, to the Preface of the *Prussian* Testament, published by Mess. *L'Enfant* and *Beausobre* ; which Preface was some Years since translated into *English*, and suits the Purpose better than any thing he has seen within so small a Compass ; as to the latter, he intends, if God permits, when he has finished the second Volume of this Work, to publish, with another Edition of his three Sermons on the Evidences of Christianity, two or three Discourses more on the Inspiration of the New Testament, and on its Usefulness, especially that of the Evangelical History ; whereunto he will adjoin, some farther Directions for the most profitable Manner of reading it. At present he will only add, “ that  
 “ daily Experience convinces him more and more,  
 “ that as a thousand Charms discover themselves in  
 “ the Works of Nature, when attentively viewed  
 “ with Glasses, which had escaped the naked Eye ;  
 “ so our Admiration of the Holy Scriptures will  
 “ rise in proportion to the Accuracy with which  
 “ they are studied.”

The Doctor has prefixed to this Volume, two useful Tables : One is of the *Chapters* contained therein, directing to the *Sections* where they are placed : The other is of the *Sections* in their Order, shewing the Disposition of the *Harmony*.

*We shall give our Readers some Specimens of this  
 Performance in our next HISTORY.*

## A R T I C L E XXXIII.

*A compleat System of OPTICKS. In Four Books, &c.*

I HAVE already considered this Treatise in its most conspicuous Light, as a Collection from the Writings and Discourses of the most intelligent Masters of the Subject. I am now to give my Reader some Idea of those Parts of it, where the Materials as well as the Structure are our Author's, and where we are to be entertained with *new Discoveries* of his own, or Improvements upon what has been delivered by others. For Instance, as he himself acquaints us,

1. He has made more general and easy the Determination of the Focus of a Pencil of reflected Rays, after falling directly or obliquely on any Number of plain or spherical Surfaces; by reducing it, in all these Cases, to the like simple Proportion that determines the Focus of a Pencil after falling directly upon a single Surface: And even in the popular Treatise, he has given a plainer and fuller Idea of the Positions and relative Motions of conjugate Focus's along the Axis of the Glasses, than what he could meet with in Books of Opticks.

2. He has render'd the Determination of the Aberrations of reflected and refracted Rays from the geometrical Focus, caused by their different Refrangibility, and by the Sphericalness of the Figure of the Surfaces, easier in simple Cases, treated it more copiously in different Ways, made it more general, and applied it to more complex Constructions of optical Instruments than heretofore.

3. Hence, after demonstrating the known Rule for proportioning the Lengths, Apertures and Eyeglasses of reflecting and refracting Telescopes, the  
Theory



Theory of a reflecting Microscope, having a concave spherical Speculum, and a convex Eye-glass, as proposed by Sir *Isaac Newton*, is fully considered; and Rules are given for the Improvement of this Microscope, as far as it's Construction will admit.

4. The Rules delivered by Mr. *Huygens* for the Improvement of refracting Microscopes, both single and double, are also considered and demonstrated. But since the magnifying Powers of all sorts of Microscopes yet extant, are limited, by the insuperable Difficulty of truly figuring a Lens or Speculum of so small a Size as their Constructions require for magnifying more than ordinary; in considering how to remove that Difficulty, he has found out a Construction with two spherical Speculums and a convex Eye-glass, wherein that excessive Smallness is not necessary.

5. Mr. *Gregorie* proposed to construct his Telescope with Speculums figured according to the conick Sections, which being impracticable, the Necessity of using spherical Speculums has render'd the Theory much more complex, on account of the Aberrations of the Rays: His Telescope, and that of Mr. *Cassegrain*, Dr. *Smith* has considered very minutely, and has given a Solution of this Problem, *Having the focal Distance of the larger Speculum, the Angle of Vision, as also the Degrees of apparent Brightness and Distinctness, with which the Object shall appear, to construct the Telescope.* Hence he has calculated a Table of the Dimensions and magnifying Powers of these Telescopes.

6. To the Description of the binocular Telescope he has added a Solution of the most remarkable Phœnomenon belonging to it, and of two or three more of the same Kind relating to double Vision.

7. To the Description and Properties of Causticks he has added, in some Cases, a Determination of the Density of the Rays in their several Parts; and has

has compared the Powers of Burning-Glasses of several Sorts, one with another; whereby it appears which Glasses are the best for casting a strong Light upon microscopical Objects.

8. He has given a more general Solution of the known Problem for finding the Diameters and Breadths of Rainbows; and has composed some Propositions to shew the Variations of the apparent Magnitude, Figure and Brightness of the Sun, when seen by Rays refracted in various Angles through spherical Bodies; and has considered Sir *Isaac Newton's* Thoughts upon *Halo's*, whose Phænomena, he tells us, in the Preface to his Opticks, he endeavour'd to account for, but for want of sufficient Observations left that Matter to be farther examined. He has also reduced the mathematical Matters belonging to Mr. *Huygens's* Theory of *Corona's* and *Parbelia* to a few Propositions, and demonstrated the Construction of his Tables. And has shewn why *Corona's* or *Halo's* about the Sun and Moon appear not circular but oval.

9. This is a natural Consequence from our Idea of the Sky, whose apparent Figure he has here considered; and taking it for a Segment of a spherical Surface, as it generally seems to be, has determined the Proportion of its Altitude to the Diameter of its Base; and from hence has deduced an adequate Solution of the long-disputed Question, *Why the Sun, Moon and Constellations appear larger near the Horizon, than at higher Elevations, and in what Proportions?* Which Proportions agree so well to our common Conceptions of their different Magnitudes at different Elevations, as to amount to a physical Proof of the Truth of this Solution; especially as it is applicable to many other Phænomena of the same kind, and is confirmed in the Remarks by an Experiment made upon a like Appearance. He has also offered some Reasons,

to

to be farther examined, why the horizontal Moon appears now and then of a Size extraordinary large, and has determined the Proportion of Moon-light to Day-light:

10. The Causes that suggest our Ideas of Distance; and the Determination of the apparent Distance of an Object seen in Glasses, is another famous Inquiry of no small Difficulty, upon which much has been written, but with little Certainty and Satisfaction to the Curious. He has therefore considered this Point in a very particular Manner; and has settled it on such a Foundation of Reason and Experience as he hopes will admit of no Doubt or Dispute for the future. And upon the Principle by which he introduces the Consideration of apparent Distance into Geometry, he has not only determined it in Vision with any Number of Glasses, but by the Help of geometrical Places, has shewn its regular Variations; while the Eye, Object, or System of Glasses are moving forwards or backwards; and has found the Variations, so determined, to be agreeable to Experience.

11. By the Help of the said Principle, and of an admirable dioptrick Theorem, invented by Mr. Cotes, he has been enabled to give very general, and yet very easy Determinations of the apparent Distance, Magnitude, Situation, Distinctness, Brightness, the greatest Angle of Vision and visible Area, that is, of all the Appearances of an Object seen by Rays coming from any Number of Speculums; Lens's, or Mediums, having plain or spherical Surfaces; and in Corollaries from them to deduce the known Properties of Telescopes and Microscopes of all Sorts; which, however, are independently demonstrated in other Places of the Book and Remarks.

12. In farther Confirmation of the Truth and Extent of the Principle above-mentioned, he has also applied



applied it to one of the most difficult Subjects in Opticks, upon which the best Writers have not yet succeeded. It is to determine the apparent Shape of a large plain Object, distorted by too oblique Reflections from spherical Speculums, or too great Refraction through spherical Mediums, when viewed with one Eye alone, or both; which in some Cases alters the Appearance very surprisngly, and by the bye accounts for that admirable Effect of a large concave Speculum in heightening the Relievo in Pictures.

13. Lastly, he has drawn up some general Theorems on purpose for computing the Diameter of the Image of an Object, whether distinctly or indistinctly formed upon the *Retina*, or any Surface parallel to it; and for shewing its Properties and Variations upon varying the Distance of the Object; as likewise for computing the Diameter, and shewing the Variations of the Section of a single Pencil cut by the *Retina*, or a Surface parallel to it; and for determining the Place of one or more refracting Surfaces, requisite to transfer the Rays from one given Focus to another.

This is a short and general Account, expressed in his own Words, of those Inventions or Improvements for which we are more especially indebted to Dr. *Smith*, in this Treatise. Concerning some of them, we shall here annex a few Particulars, extracted from those Parts of the Work wherein they are unfolded. Thus:

The third, fourth and fifth of the foregoing Articles seem to be explicated in the seventh and thirteenth Chapters of the second Book of the System; and in the Paragraphs 538, &c. and 661, &c. of the Remarks. At the Head of the seventh Chapter we meet with the following Problem: *A refracting or reflecting Telescope being given, whose Aperture and Eye-glass are adjusted by Experience, to determine*

*mine the Length, Aperture and Eye-glass of another Telescope, through which an Object shall appear as bright and distinct as in the given one, and magnified as much as shall be required. The Solution of this Problem depends on the ensuing Propositions, with their Corollaries; each of which the Doctor has very clearly demonstrated.*

1. *In all sorts of Telescopes and double Microscopes, the apparent Indistinctness of a given Object is as the Area of a Circle of Aberrations in the Focus of the Object-glass directly, and as the Square of the focal Distance of the Eye-glass inversely.*

*Corol.* In all sorts of Telescopes and double Microscopes a given Object appears equally distinct, when the focal Distances of the Eye-glasses are as the Diameters of the Circles of Aberrations in the Focus of the Object-glasses.

*Prop. 2.* *In refracting Telescopes the apparent Indistinctness of a given Object is directly as the Area of the Aperture of the Object-glass, and inversely as the Square of the focal Distance of the Eye-glass.*

*Corol.* In refracting Telescopes a given Object appears equally distinct, when the Diameters of the Apertures of their Object-Glasses are as the focal Distances of their Eye-glasses.

*Prop. 3.* *In all sorts of Telescopes and double Microscopes, the apparent Brightness of a given Object is as the Square of their linear Apertures directly, and as the Square of their linear Amplifications inversely.*

*Corol. 1.* Hence in refracting and reflecting Telescopes a given Object appears equally bright, when their linear Apertures are as their linear Amplifications; that is, as the focal Distances of the Object-glasses directly, and as the focal Distances of the Eye-glasses inversely.

*Corol. 2.* If the Breadth of the Aperture of a given Object-glass, and the focal Distance of the  
Eye-

Eye-glass be each increased in any given Ratio, the Distance will remain the same as before, and the linear Amplification will be diminished in the same Ratio, but the apparent Brightness will be increased in a Ratio quadruplicate of the former Ratio, by this Proposition; and on the contrary,

Prop. 4. *In reflecting Telescopes the apparent Indistinctness of a given Object is as the sixth Power of the Diameter of the Aperture of the Object-metal directly, and as the fourth Power of its focal Distance inversely, and also as the Square of the focal Distance of the Eye-glass inversely.*

Corol. In reflecting Telescopes a given Object appears equally distinct, when the Cubes of the linear Apertures of the Object-metals are as the Solids, whose Bases are the Squares of the focal Distances of the Object-metals, and whose Heights are the focal Distances of the Eye-glasses, or when the focal Distances of the Eye-glasses are as the Cubes of the linear Apertures of the Object-metals, applied to the Squares of their focal Distances.

Prop. 5. *In refracting Telescopes of various Lengths a given Object will appear equally bright, and equally distinct, when their linear Apertures and focal Distances of their Eye-glasses are severally in a subduplicate Ratio of their Lengths or focal Distances of their Object-glasses, and then also their linear Amplifications will be in a subduplicate Ratio of their Lengths.*

Prop. 6. *In reflecting Telescopes of various Lengths a given Object will appear equally bright and equally distinct, when their linear Apertures, and also their linear Amplifications are as the square-square Roots of the Cubes of their Lengths; and consequently, when the focal Distances of their Eye-glasses are also as the square-square Roots of their Lengths.*

Dr. Smith has adjoin'd to the Demonstration of the 5th Proposition divers Extracts from *Huygens's* Dioptrics. But as my present Purpose is to point



out only those Particulars in the Doctor's Treatise, which he has supplied out of his own proper Store, I have no Concern with those, any more than with the Proportions of Mr. *John Hadley's* reflecting Telescope, which he has inserted from N<sup>o</sup>. 376 and 378 of the *Philosophical Transactions*, or *Huygens's* Tables of Proportions for refracting Telescopes, with which this seventh Chapter of the second Book closes.

The Theory of a reflecting Microscope, as proposed by Sir *Isaac Newton*, which Dr. *Smith*, in the Article I am exemplifying, says he has fully considered, and given Rules for improving as far as its Construction will admit, is demonstratively deduced in the thirteenth Chapter of this same Book: In the Title of which he tells us, *The Doctrine of the Aberrations of Rays is resumed and carried farther, in order to discover the Limits of Perfection of reflecting and refracting Microscopes; and to determine for them what was determined for Telescopes in the seventh Chapter.* In the Investigation of this Subject our Author has employ'd twelve Propositions. Under the first of these, *Having the Focus of homogeneous Rays incident upon a spherical Surface, we are taught to find the Aberrations of the refracted or the reflected Rays.*

The second shews us, *Having the Focus of homogeneous Rays, incident upon any Lens, to find the Aberrations of the refracted Rays.*

*A. Lemma*, under this Proposition, affirms the focal Distance, half the Breadth, and the Thickness of any Lens, to be continual Proportionals: Whence it follows, that in Glasses of all sorts of Shapes, (that is, whatever be the Ratio and Position of the Semidiameters of their Surfaces) if any two of these three Circumstances be the same, the third is the same also.

The third Proposition teaches us to compare the Aberrations caused by the Sphericalness of the Figure of all sorts of Glasses, and to determine the  
Semi-

*Semidiameters of a Glass which shall make the least Aberrations.* Here he says:

“ To make a just Comparifon, we muft fuppofe  
 “ all our Glaffes to have the fame focal Diftance,  
 “ the fame Breadth, and confequently the fame  
 “ Thicknefs; and to differ only in their Shapes,  
 “ arifing from the various Magnitudes and Pofiti-  
 “ ons of the Semidiameters of their Surfaces.

“ Firft then, when parallel Rays fall upon the  
 “ plain Side of a plano-convex glafs, the Aberra-  
 “ tion of the extreme Ray, which is  $\frac{2}{3}$  of the  
 “ Thicknefs, is lefs than the like Aberration caufed  
 “ by any Meniscus-glafs, whole concave Side is ex-  
 “ pofed to the incident Ray.

“ Secondly, When the faid Glaffes have their  
 “ Convexities turned to the incident Rays, the Ab-  
 “ erration of the extreme Ray in the Plano-convex,  
 “ which is now but  $\frac{2}{3}$  of its Thicknefs, is lefs than the  
 “ like Aberration of any Meniscus in this Pofition.

“ Thirdly, A double Convex-glafs, when the  
 “ Semidiameter of the firft Surface, upon which  
 “ the Rays fall, is to that of the Second, from  
 “ whence they emerge, as 2 to 5, is juft as good  
 “ as the Plano-convex in its beft Pofition, the Ab-  
 “ errations of both being  $\frac{2}{3}$  of their common  
 “ Thicknefs.

“ Fourthly, When the Semidiameters of a double  
 “ Convex are equal, it is not fo good as a Plano-  
 “ convex in its beft Pofition, its Aberration being  
 “  $\frac{2}{3}$  of its Thicknefs; but if the Semidiameters of  
 “ its firft and fecond Surfaces be as 1 to 6, it is  
 “ the beft Glafs of all; the Aberration of the ex-  
 “ treme Ray being now but  $\frac{1}{4}$  of its Thicknefs;  
 “ which is the leaft poffible, there being no fuch  
 “ thing in Nature as a Glafs compofed of two fph-  
 “ erical Surfaces that has no Aberrations. But if  
 “ this beft Glafs be inverted, it becomes much worfe;  
 “ for the Aberration will then be  $\frac{1}{4}$  of its Thick-  
 “ nefs.

“ Lastly, When a Plano-concave has its plain  
 “ Side exposed to parallel Rays, the Aberration of  
 “ the extreme Ray is also  $\frac{2}{3}$  of its Thickness, and  
 “ when it is inverted, the Aberration becomes only  
 “  $\frac{2}{6}$ <sup>ths</sup>; which is less than the Aberration of any  
 “ concavo-convex Glass, and equal to that of a  
 “ double concave Glass, the Semidiameter of whose  
 “ first Surface is to that of the second as 2 to 5;  
 “ and the Doctor says, that the best of all double  
 “ concave Glasses has the Semidiameters of its first  
 “ and second Concavities as 1 to 6; and conse-  
 “ quently, this is the best Figure of a Glass to help  
 “ short-sighted Persons, as the double convex one  
 “ of the like Figure is the best for Spectacles.”

The Doctor's fourth Proposition is in these Terms:  
*When the Focus of homogeneous incident Rays is not  
 much further from a Lens than its focal Distance (as  
 in double Microscopes;) the lateral Aberration of the  
 outermost refracted Ray, from their geometrical Fo-  
 cus, is to the lateral Aberration (from the principal  
 Focus) of a Ray that comes the contrary Way, parallel  
 to the Axis and through the same Point, directly as the  
 Distances of these Focus's of refracted Rays from the  
 Lens.* The fifth Proposition affirms, that in Mi-  
 croscopes made with single Lens's, a given Object  
 placed at their principal Focus's will appear equally  
 distinct, if their linear Apertures be as their focal Di-  
 stances. And in the sixth Proposition the Doctor  
 asserts, that in refracting and reflecting Microscopes  
 and Telescopes, made with a single Eye-glass, the ap-  
 parent Indistinctness of a given Object, caused by the  
 Aberrations of either kind considered separately, will  
 be directly as the Square of the greatest lateral Aberra-  
 tion in the Image formed by the Object-glass or Object-  
 metal, and inversely as the Square of the focal Distance  
 of the Eye-glass, very nearly; because the Aberrations  
 caused by the Eye-glass are almost inconsiderable.



The six latter Propositions of this Chapter are altogether problematical. For Instance, in the seventh we are taught to make a new refracting Microscope, that shall magnify an Object mere than a given Microscope, in any proposed Ratio; with the same Degree of Brightness and Distinctness too, so far as it depends upon the different Refrangibility of Rays, and not upon the Sphericalness of the Figure of the Object-glasses. The eighth instructs us to make a new refracting Microscope, which shall magnify an Object more than a given Microscope, in any proposed Ratio, with the same Brightness, and Distinctness too, with respect to the Aberrations caused by the Figure; and with greater Distinctness with respect to the Aberrations caused by Colours. The ninth Proposition directs, If it be required to compose a Microscope of two convex Lens's,  $e$  and  $p$ , which with the given Eye-glass  $e$  shall magnify in a given Ratio, and in which the apparent Brightness of the Object, and the Angle of Aberration by COLOURS, shall be the same as in another given Microscope composed of two Lens's  $E$  and  $P$ ; how to find the focal Distance of the Object-glass  $p$ , and its Aperture and Position. The tenth Proposition is in the very same Words (excepting one) as the ninth: In this the Angle of Aberration is by the FIGURE, which in the foregoing is by COLOURS. Under the eleventh Proposition it is demonstrated how a new reflecting Microscope may be made to magnify more than a given reflecting Microscope, adjusted by Experiments, in any given Ratio, and pretty nearly with the same Brightness and Distinctness. But the following twelfth (and last) Proposition is better, the Doctor says, than this; whereby we are shewn, Having a reflecting Microscope consisting of a concave Metal  $CA$ , and a convex Eye-glass  $EZ$ , adjusted together by Experiment; how to adjust any other given Concave  $ca$ , and convex Eye-glass  $ez$ , so that the apparent Brightness of

*the Object shall continue the same as in the given Microscope, and the apparent Distinctness too, neglecting the Increment of the Aberrations caused by the new Eye-glass e z, if it be taken less than E Z; and then also we see how much the new Microscope will magnify.*

These Propositions, together with their respective Demonstrations, take up the whole thirteenth Chapter of the second Book, which closes the first Volume. Dr. Smith calls it a troublesome Chapter; and, by what he says in the last Paragraph thereof, it seems as if, after all the Pains it has cost him, it were no very useful one. If I understand him aright, the Microscope, form'd according to this Theory, labours under a very material Defect, with regard to its magnifying Power. This put him, he says, upon contriving a Microscope, in which this Imperfection would be absolutely remedied. The Demonstration of the Construction of this Instrument makes a Part of the Remarks, beginning p. 87, under this Title, *A double reflecting Microscope of a new Invention, theoretically and practically described.* This Description, as the Doctor chuses to call it, is of so abstract a Nature, so long, and so connected in all its Parts, that no tolerable Idea can be given of it in this Place. The same may be said concerning the Solution of this Problem, *To compose a Telescope of Mr. Gregorie's or Cassegrain's Form, that being of a given Length, shall have a given Angle of Vision, and shew Objects with a given Degree of Brightness and Distinctness, and magnified as much as these given Conditions can permit;* which is contained in the 661st and 31 following Paragraphs of the Remarks.

The sixth Thing which, as we have above seen, our Author claims the sole Property of in this Work, is, A Solution of the most remarkable Phænomenon, belonging to the Binocular Telescope that he  
has

has described, and of two or three more of the same kind relating to double Vision. The Phœnomenon of the Binocular Telescope, I shall here set down, for the Diversion of the curious Reader, who may easily try the Experiment himself; and if he is solicitous for the Solution, which requires a Diagram, he may consult the Doctor's Book, where he will meet with a very easy one in the Compass of a few Lines; though if he is ever so little acquainted with the Laws of Vision, such an Application will be entirely needless.

A Binocle consists of two distinct Telescopes, severally directed from each Eye to the same Object, and combined together, in a manner well known to the Virtuosi. In the Focus's of the two Telescopes there are two equal Rings, which terminate the Pictures of the Objects there form'd; and of consequence the visible Area of the Objects themselves. " These equal Rings, by reason of the equal Eye-  
 " Glasses, appear equal, and equally remote, when  
 " seen separately by each Eye, the other being shut;  
 " but when seen united by both Eyes, they appear  
 " much larger and remoter too; and the Objects seen  
 " through them do also appear larger, though circumscrib'd by the united Rings in the same Place  
 " as when seen separately."

Endeavouring to solve this odd Appearance, Dr. *Smith* found out another, still more surprising; his Account of which I shall also recite: " Having open'd  
 " the Points of a Pair of Compasses somewhat wider  
 " than the Interval of your Eyes, with your Arm  
 " extended hold the Head or Joint in the Ball of  
 " your Hand, with the Points outwards and equidistant from your Eyes, and somewhat higher  
 " than the Joint; then fixing your Eyes upon  
 " any remote Object lying in the Line that bisects  
 " the Interval of the Points, you will first perceive two Pair of Compasses (each Leg being  
 " doubled)



“ doubled) with their inner Legs crossing each  
 “ other, not unlike the old Shape of the Letter W.  
 “ But, by compressing the Legs with your Hand,  
 “ the two inner Points will come nearer to each  
 “ other ; and when they unite (having stopt the  
 “ Compression) the two inner Legs will also en-  
 “ tirely coincide and bisect the Angle under the  
 “ outward ones ; and will appear more vivid,  
 “ thicker and longer than they do, so as to reach  
 “ from your Hand to the remotest Object in view,  
 “ even in the Horizon itself, if the Points be  
 “ exactly coincident. This Appearance will con-  
 “ tinue the same wheresoever you direct your Eyes  
 “ to any other collateral Object ; nor will it va-  
 “ nish by variously inclining the Plane of the Legs  
 “ to the Horizon ; or by any other Means than  
 “ by looking directly at them. The like Ap-  
 “ pearances will happen when two equal round  
 “ Slices of a Cork, or any two equal Surfaces are  
 “ stuck upon the Points of the Compasses ; and  
 “ likewise when two Straws, or two Tobacco-  
 “ Pipes, or any two things of equal Thickness, are  
 “ used in the Shape and instead of the Compasses ;  
 “ with this Difference only, that the Ends of the  
 “ Pipes or the Corks will not shoot out so far as  
 “ the naked Points of the Compasses. If the  
 “ Pipes be held parallel to each other, and perpen-  
 “ dicular to the visual Rays, their apparent Union  
 “ will also seem parallel to them, and somewhat  
 “ remoter ; and the same will happen when two  
 “ tapering Legs of two Pair of Compasses are  
 “ also held parallel to each other ; but if they  
 “ converge as towards a Joint, the Points will shoot  
 “ out further than the other Parts of the Legs, as  
 “ in the first Experiment, when the Plane of them  
 “ was not perpendicular to the visual Rays.

In p. 107 of the Remarks, there is also a Para-  
 graph relating to this Subject ; wherein our Au-  
 thor

thor proposes a more commodious Binocular Telescope, than that he had described in his System, made with a couple of small *Gregorian* Reflecters. He there likewise tells us, that the Phænomenon of the enlarged Circle of the visible Area, above-mention'd, may be seen very plainly in looking at distant Objects through a Pair of Spectacles, remov'd from the Eyes about as far as the Length of the Holdfasts (made for fixing them to the Temples) and held steady at that Distance. “ The  
“ two innermost of the four apparent Rings, that  
“ hold the Glasses, will then appear united in one  
“ larger and more distant Ring, than the two outer-  
“ most, which will hardly be visible, unless the  
“ Spectacles be farther removed.”

What relates to the eighth and ninth Articles of Dr. *Smith's* Discoveries and Improvements, above specified, is scatter'd in several distant Parts of his Book. His more general Solution of the known Problem for finding the Diameters and Breadths of Rainbows, is comprehended in the 426th, 488th and four following Paragraphs of the System. His Propositions for shewing the Variations of the sensible Magnitude, Shape, and Brightness of the Sun, when seen by Rays refracted in various Angles through spherical Bodies, are to be found in the 615th and nine ensuing Paragraphs. His Theorems relating to Halo's, begin at Paragraph 513, and end with 525. The 526th Paragraph includes his Considerations on Sir *Isaac Newton's* Thoughts upon this Subject, with which he ventures to disagree. His Reduction of the Mathematical Matters belonging to Mr. *Huygens's* Theory and Parhelia, to a few Propositions, and his Demonstration of the Construction of that great Astronomer's Tables, commence with the 579th Paragraph, and reach to the End of the xith Chapter of the second Book. His Solution of the oval Form of Halo's is compriz'd in Paragraph 167. This

This Ovality of Halo's is the natural Consequence of our Idea of the Sky, whose apparent Figure the Doctor has consider'd in the 162d, 163d, and 166th Paragraphs ; and from the Principles therein established, has deduced, as he says, an adequate Solution of the long-disputed Question, *Why the Sun, Moon, and Constellations, appear larger near the Horizon than at higher Elevations* ; and in what Proportions ? This we meet with in the 164th, 167th, and 169th Paragraphs ; and a Confirmation thereof in Paragraph 302 of the Remarks : In which Part of the Work, a few Paragraphs after, viz. in the 328th, we have some Reasons, submitted to further Examination, why the horizontal Moon appears now and then of a Size extraordinary large ; and in the 95th Paragraph of the System, and the 97th of the Remarks, we have a Comparison of her Light with that of the Sun, on our Globe.

Our Author's Investigation of the apparent Figure of the Sky, and the Solution he has thence deduced of the Phœnomenon of the horizontal Sun and Moon, (which has baffled the Sagacity of some of the best Philosophers heretofore) are very ingenious Things. They cannot have a Place here, because of their Dependance on their respective Diagrams.

The Concavity of the Heavens, as he says, seems to the Eye, which is the only Judge of an apparent Figure, to be a less Portion of a spherical Surface than a Hemisphere : That is, the Centre of the Concavity is much below the Eye ; and, by taking a Medium among several Observations, the apparent Distance of the Horizon is found generally to be between three and four times greater than the apparent Distance of its Parts over-head. From hence it necessarily follows, that the Diameter of the Sun or Moon will seem to be greater in the Horizon than at any proposed Altitude : The Proportions of the apparent Diameters of either to their  
Altitudes



Altitudes are these ; Let the Diameter of the Sun or Moon at the Horizon be 100, at the Altitude of 15 Degrees it will be 68 ; at the Altitude of 30 Degrees it will be 50 ; at 45, 40 ; at 60, 34 ; at 75, 31 ; and at 90, 30. These Proportions the Doctor has exactly represented to the Eye in his 273<sup>d</sup> Figure ; and they agree so well, as he observes, to our common Conceptions of the different Magnitudes of these Luminaries at different Elevations, as to amount to a physical Proof of the Truth of this Solution.

For the same Reason, as he says, all other Objects, and Distances of Stars in the Heavens, as well as the Sun and Moon, must seem to be greater in the Horizon than in higher Situations ; and it is well known they do so.—From the same Cause the Breadths of the Colours in the inward and outward Rainbow, and the Interval between the Bows, appear least at the Top, and greatest at the Bottom, and in descending from Top to Bottom are gradually increased, though the Angles subtended at the Eye by all those Breadths are the same in every Part of the Bows ; and by an Estimate of the apparent Breadths of the inward Rainbow at two different Heights, made by a Friend, the Doctor determined the apparent Concavity of the Sky to be much the same as by the former Methods. And he takes it to be owing to the same Cause, that a Halo about the Sun or Moon does not appear circular and concentrick to those Bodies, but oval and excentrick, with its longest Diameter perpendicular to the Horizon, and extended from the Moon further downwards than upwards, as Sir *Isaac Newton* has described one in his *Opticks*, p. 290. For it appears, as our Author adds, by *Huygens's* Theory of Halo's, that the Rays which cause their visible Appearance compose the Surface of a Cone, whose Surface made by a Plane perpendicular to the Ray  
that

that comes to the Eye from the Sun or Moon, is circular and concentrick to the Sun or Moon; and therefore an oblique Section of it made, as it were, by the apparent Concavity of the Sky, which is the same as the perspective Projection of it upon that Concave, must be such an oval Figure as Sir *Isaac Newton* has described.

The present Theory is also confirm'd, the Doctor says, by the Appearances of the Tails of Comets; which, whatever be their real Figure, Magnitude and Situation in absolute Space, do always appear to be an Arch of the concave Sky. Upon the whole, it is evident to him, that the Judgments we make of the apparent Place, Magnitude, Shape and Position of all remote Objects in the Heavens; as of the Sun, Moon, Comets, Constellations, Rainbows, Halo's, and all other Meteors, are the very same as they would be, if we viewed their perspective Draughts traced out by the visual Rays upon a real Surface in the Place and Figure of the apparent Concavity of the Sky.

I cannot persuade myself, but there is some Error in the Comparison the Doctor has made between the Light of the Sun and that of the Moon, as it appears to us on the Earth. The Disparity is more extravagant than one can imagine, who judges only by the Eye. See what he says of it. “ The Dispro-  
 “ portion in the Quantities of Light, cast upon  
 “ the Horizon by the Sun and Moon, at any  
 “ equal Altitudes, I find is no less than 90 Thou-  
 “ sand to 1, when the Moon is full; or no less  
 “ than 180 Thousand to 1, when the Moon is in  
 “ the Quarters; and the Proportion between those  
 “ Parts of the Lights of the Sun and Moon,  
 “ whatever they be, which are reflected to our  
 “ Eyes from the same Object by Day and Night,  
 “ can hardly be different from the Proportion of  
 “ the whole Lights. Allowing then that the Aper-  
 “ ture

“ ture of the Pupil may possibly be 8 or 9 times  
 “ less by Day than by Night (that is, about three  
 “ times less in Diameter) yet the Proportion in the  
 “ Quantities of Day-light and Moon-light, re-  
 “ ceived by the Eye from the same Object, to illu-  
 “ minate a Picture of the same Bigness, will be no  
 “ less than 20 Thousand to 1, when the Nights  
 “ have a middle Degree of Moon ; I say, no less,  
 “ because the Numbers here given are deduced from  
 “ a Rule, which is built upon this Principle ; that  
 “ the Moon reflects all the Light received from  
 “ the Sun ; which cannot be true, by reason of the  
 “ Appearance of very large obscure Places in her  
 “ Body ; and, in all Probability, a great Part of  
 “ the incident Light is buried and lost even in the  
 “ brightest Places.

“ The Rule I intend is this, *Day-light is to*  
 “ *Moon-light as the Surface of an Hemisphere, whose*  
 “ *Centre is at the Eye, to the Part of that Surface*  
 “ *which appears to be possessed by the enlightened Part*  
 “ *of the Moon ;* so that the whole Heavens, co-  
 “ vered with Moons, would only make Day-  
 “ light. This will be evident enough from the  
 “ following Considerations, tho’ I invented it an-  
 “ other Way. Day-light is made by innumerable  
 “ Reflections of the Sun’s Rays from all sorts of  
 “ Bodies, till at last they come to our Eyes ; for if  
 “ this were not so, we could see nothing in the  
 “ World, even in the Day-time, but the Sun and  
 “ Stars and self-shining Substances. Accordingly,  
 “ we find that Day-light is much the same, whe-  
 “ ther the Sun shine out or not, in the Place we  
 “ are in ; because his Light is reflected to us from  
 “ a vast Quantity of Earth, Air and Clouds, ex-  
 “ tended round us, perhaps to a hundred Miles or  
 “ more. So that the Absence of the Sun’s Rays  
 “ from a particular Place scarce alters Day-light.  
 “ Another thing is, that the Moon, by Day, ap-  
 “ pears



“ appears like a Cloud in the Air of a middle De-  
 “ gree of Brightness; some appearing duller and  
 “ some brighter than the Moon itself. The Rays  
 “ of the Sun being therefore intercepted in the  
 “ Night from all the visible Clouds, and being re-  
 “ flected to us by the Moon only, it follows, that  
 “ Day-light is to Moon-light, as the apparent  
 “ Surfaces of all the visible Clouds, to the appa-  
 “ rent Surface of the visible Part of the Moon,  
 “ considered as the only Cloud which remains en-  
 “ lightened. And these two Lights, whatever be  
 “ the Distances of the Moon and Clouds, are just  
 “ the same as if those Bodies were all placed at  
 “ any equal Distances from us, and composed the  
 “ Surface of an Hemisphere; whose Parts are the  
 “ true Measures of the Parts of the Light which  
 “ come to us.”

Under the ninth Head of our Author's Discove-  
 ries and Improvements in the Science of Opticks,  
 we have an ample Discussion of that curious  
 Question, *Whence arise our Ideas of Distance?* In  
 the fifth Chapter of the first Book, Paragraph 138,  
 the Doctor enters upon this Subject. He there  
 says: “ The apparent Distance of an Object per-  
 “ ceived, is an Idea of a real Distance usually  
 “ measured by feeling, as by the Motion of the  
 “ Body in walking, or otherwise; and is sug-  
 “ gested to the Mind by the apparent Magnitude  
 “ of the Object in view, if seen alone (as a Bird  
 “ in the Air, or as an Object in a Telescope or  
 “ Microscope;) but if it be seen with other Ob-  
 “ jects, as it usually happens, its Distance is sug-  
 “ gested both by its own apparent Magnitude, and  
 “ by the apparent Magnitudes of other adjoining  
 “ Objects, obliquely extended between the Eye and  
 “ the Object in view; as the Surface of the Ground,  
 “ Rivers, Walks, Highways, Hedges and Ditches,  
 “ the Houses in a Street, the Walls and Ceiling of  
 “ a Room,

“ a Room, or the Sky over-head. For, what is  
 “ the apparent Magnitude or Extension of an Ob-  
 “ ject, but the apparent Distance of its Extremi-  
 “ ties from one another? And what is the apparent  
 “ Distance between two Objects in any Situation,  
 “ or between one Object and the Spectator him-  
 “ self, but the apparent Extension of intermediate  
 “ Objects? And since they are seldom seen alone,  
 “ excepting through Glasses, it cannot be doubted,  
 “ but we estimate their Distances from one another,  
 “ and from ourselves, by our Ideas of the Magnitudes  
 “ of those intermediate Objects: And every one  
 “ knows that Surveyors, Gunners, Travellers and  
 “ all sorts of Artificers, who are conversant in mea-  
 “ suring Distances, are abler to make a true Esti-  
 “ mate of Distance by the Eye than others that have  
 “ not had so much Experience. Sometimes indeed  
 “ without attending to those oblique Surfaces, we  
 “ are sensible of the Approach of a Body by the  
 “ Increase of its own apparent Magnitude, and on  
 “ the contrary; and sometimes we are also  
 “ sensible of it when the Body is at rest, pro-  
 “ vided it be known and familiar to us. For  
 “ Bodies are distinguished into Sorts chiefly by  
 “ their Shapes and Colours, and we reckon them  
 “ small or great, not in comparison with Bodies  
 “ of another sort, but with one another; and hav-  
 “ ing found by Experience that certain Quantities  
 “ of apparent Magnitude of a known Body are  
 “ constantly attended by certain Quantities of Di-  
 “ stance, the Sensation of the Magnitude of the  
 “ Body immediately excites the usual Idea of its  
 “ Distance; which is also evident in oblique Sur-  
 “ faces, as well as those that are perpendicular to  
 “ the Eye. For the Ideas of variable Distances  
 “ must either mediately or immediately be excited  
 “ in the Mind by certain variable Sensations, caused  
 “ by some certain Variations in the Pictures upon  
 “ the

“ the Retina. But while the Distance of the Ob-  
 “ ject varies, nothing is varied in its Picture, except-  
 “ ing its Magnitude; its Figure, Colour, Brightness  
 “ and Distinctness receive no sensible Variation in  
 “ most Cases; and for one Idea to excite another  
 “ every one knows it is sufficient that they have  
 “ constantly been observed to go together, as in  
 “ Languages and a thousand things besides. Lastly,  
 “ I have found, by abundance of Experiments  
 “ made with Glasses of all sorts, that while the ap-  
 “ parent Magnitude of an Object increases by mov-  
 “ ing the Glass, Eye, or Object, it always appears  
 “ to approach, and to recede while its apparent  
 “ Magnitude decreases, excepting a particular Case  
 “ or two. And these Experiments seem to put  
 “ the Question beyond Dispute. For in looking  
 “ through Glasses with one Eye only, and at a  
 “ single Object, when nothing is perceived in the  
 “ Space interposed, how is it possible for different  
 “ apparent Magnitudes of the Object to suggest the  
 “ Ideas of different Quantities of that invisible  
 “ Space, according to a certain Rule to be men-  
 “ tion’d hereafter; if those Ideas had not usually  
 “ gone together before we looked into the Glasses?  
 “ I find also that by altering the Degrees of appa-  
 “ rent Brightness and Distinctness of an Object,  
 “ either by looking through little Holes made with  
 “ a Pin, or through Lens’s of different Figures put  
 “ close to my Eye, or through both at once put  
 “ close together and to my Eye, that neither the  
 “ apparent Magnitude nor apparent Distance is sen-  
 “ sibly altered thereby. The Reason is, we have  
 “ had no Experience in such confused Vision with  
 “ the naked Eye, and therefore, tho’ different De-  
 “ grees of Confusion and Distinctness in Glasses  
 “ are plainly perceived, yet, like the Words of an  
 “ unknown Language, their Signification of Di-  
 “ stance, or of any thing else, is entirely unknown.

“ The



“ The same may be said of the Degrees of Bright-  
“ ness and Obscurity: By Day-light Objects ap-  
“ pear equally bright at all moderate Distances from  
“ the Eye, and we retain much the same Ideas of  
“ their Distances in the Night, when we see them  
“ more obscurely. The permanent Colours and  
“ Shades of Bodies serve chiefly to distinguish their  
“ apparent Shapes; and their Colours and Shapes  
“ are manifest Distinctions of their various Sorts,  
“ but being permanent they are no Distinctions of  
“ their apparent Distance from the Eye. When the  
“ Eye is fix’d, and a fix’d Line is extended from  
“ it, the Divergency of Rays from different Points  
“ of that Line is neither distinguished nor so much  
“ as perceived by Sense, by Persons that see distinct-  
“ ly. It is a rational Deduction from Sense, which  
“ informs us, that Rays diverge from the Points of  
“ an Object, which the Majority of Mankind are  
“ entirely ignorant of; and the ancient Philoso-  
“ phers, who thought that something like Rays  
“ proceeded from the Eye to the Object, could di-  
“ stinguish Distance as well as we. Therefore the  
“ Divergency of Rays from Points at different Di-  
“ stances is not the Medium which introduces the  
“ Ideas of Distances into the Mind. Sometimes  
“ indeed there are Degrees of Distinctness and Con-  
“ fusion consequent upon it, but their Relation to  
“ Distance as aforesaid is not perceived. Besides  
“ this, in Vision with Glasses, we have Ideas of as  
“ many different Degrees of Distance convey’d to  
“ us, as well when the Rays come converging  
“ towards Points behind the Eye, as when they di-  
“ verge from Points before it. The Divergency of  
“ Rays from the Place of an Object is therefore no  
“ Cause of its appearing in that Place. It is also  
“ Matter of Fact in Painting and Perspective, that  
“ our sensible Ideas of the Places of the Objects in  
“ the Picture are quite different from our rational

“ Ideas of the Places from whence the Rays di-  
 “ verge ; and the Difference in the Ideas is caused  
 “ by the apparent Magnitude of the known Objects  
 “ represented in the Picture. It is also evident that  
 “ our sensible Ideas of the Places of the remoter  
 “ Parts of a long Walk or Gallery, and of the  
 “ Clouds over Head, and of all celestial Bodies, are  
 “ quite different from the rational Ideas of the Pla-  
 “ ces from whence the Rays diverge. Neither is  
 “ Distance suggested to the Mind by the Magnitude  
 “ of the Angles in a Triangle, made by the optick  
 “ Axes and the Interval between the Eyes. For  
 “ these Angles are all varied by turning the Head  
 “ side-ways while we look at an Object, ’till at last  
 “ we see it at the same Distance with one Eye as  
 “ with both ; which shews also that the faint and  
 “ confused Appearance of collateral Objects does  
 “ not alter our Ideas of their Distances. Nor is  
 “ Distance suggested by feeling the Turn of the  
 “ Eyes in widening or contracting the Interval be-  
 “ tween the Pupils, when we direct them to diffe-  
 “ rent Places. For the Place of the Object is ge-  
 “ nerally perceived by a side View, before we di-  
 “ rect our Eyes to view it more distinctly. From  
 “ what has been said it appears to me, that the Ideas  
 “ of Distance are suggested to the Mind by the  
 “ Ideas of the Magnitudes of Objects.”

This is a summary View of the Result of our  
 Author’s Thoughts and Experiments upon apparent  
 Distance. But as this Subject has never been rightly  
 settled, and as it is highly necessary to its being so,  
 that the Principles thereof should be clearly explain’d,  
 and firmly established ; so, for our further Instruction,  
 he has, in the Remarks, undertaken an Examination  
 thereof. He has taken Notice above, that by Abundance  
 of Experiments made with Glasses of all sorts, he  
 found that an Object always appeared to approach  
 while its apparent Magnitude increased, either by  
 moving

moving the Glass, the Eye, or the Object, backwards or forwards ; and it always appeared to recede while its apparent Magnitude decreased ; just as in Vision with the naked Eye. Seven of the easiest and plainest of these Experiments are recited in the 198th and six ensuing Paragraphs of the Remarks ; in all which, as he says, it is observable, “ That when the Eye and the  
 “ Glass are close together, the apparent Mag-  
 “ nitudes and Distances of all Objects are the same  
 “ as to the naked Eye ; and when the Eye and  
 “ Glass are separated, that *the apparent Distance*  
 “ *varies reciprocally in the same Proportion as the*  
 “ *apparent Magnitude varies*, that is, *when one be-*  
 “ *comes double or triple, the other becomes half or one*  
 “ *third respectively*, as near as the Sense can distin-  
 “ guish ; as any one will find by comparing the  
 “ Appearances of the same Objects seen at one  
 “ View thorough the Lens, and by the Sides of it  
 “ with the naked Eye.” He adds,

It is true, “ That the Sense alone cannot accurately  
 “ determine such Ratio’s of apparent Distances, or  
 “ even of Magnitudes, or should be expressed by  
 “ larger Numbers ; and therefore a general Rule  
 “ [ such as that above in *Italick*. ] derived  
 “ from the simplest Ratio’s and Experiments, is the  
 “ more useful and necessary to conduct our Inquiries  
 “ in more complicated Cases ; and to examine how  
 “ near the Appearances of Things, and the Causes  
 “ assigned for them, do agree in Quantity with each  
 “ other. For as this is the surest and the best  
 “ Means of distinguishing true Causes from false  
 “ ones, so the general Neglect of it has been the  
 “ chief Occasion of all the Errors in Philosophy.”

In the ensuing Paragraph (N<sup>o</sup> 207) the Doctor shews the Certainty of the Foundation on which his Principle is built. He says, “ The apparent Distances of  
 “ Things seen clearly by the naked Eye, are un-  
 “ alterable by the Power of Imagination ; and



“ therefore being determinate in themselves, they  
 “ have determinate Ratio’s to each other, and de-  
 “ terminate Causes ; and those that look into Glasses  
 “ will be sensible of the same thing. And that all  
 “ People agree in their Judgments of the Measures  
 “ of apparent Distance in Glasses, will appear by  
 “ this Experiment: I well remember, when seve-  
 “ ral Persons were trying to read a *Gazette* at a  
 “ great Distance, thorough one of Mr. Gregory’s  
 “ reflecting Telescopes, that I asked them, one by  
 “ one, how near they thought it appeared through  
 “ the Telescope, and whether as near as my Face  
 “ appeared to their naked Eye, when I placed it  
 “ before them by the Side of the visual Rays com-  
 “ ing from the *Gazette*, and removed it backwards  
 “ and forwards as they directed, till they judged  
 “ the two Objects appeared equidistant by the Side  
 “ of each other. And by marking the several  
 “ Stations to which they reduced me, I found their  
 “ Differences were very little, even in this gross  
 “ way of Trial ; though the Objects were of diffe-  
 “ rent Kinds, and the Spectators of different Ages ;  
 “ some of them being Children. Therefore since de-  
 “ terminate Judgments have adequate Causes, the  
 “ Judgments may be measured by the same Cer-  
 “ tainty as you can measure Causes.” The Doctor,  
 in the 208th Paragraph, inquires into the Reason  
 of the Thing

“ This constant and regular Connection between  
 “ the Quantities of apparent Magnitude and appa-  
 “ rent Distance being proved to be Matter of Fact,  
 “ let us now, says he, consider how it comes to be  
 “ so. In describing the Experiments above, I have  
 “ supposed the Objects to be pretty remote ; not  
 “ because they will not succeed when the Ob-  
 “ jects are near, but because they are somewhat  
 “ simpler and plainer ; and also, because the Eye  
 “ can comprehend at one View a large System of  
 “ remote Objects in all Manner of oblique and di-  
 “ rect

“ rect Situations to the visual Rays. Which shews  
 “ that their Distances are suggested to the Mind by  
 “ the same Cause, acting in the same Manner in all  
 “ these Cases. Now since any one will acknow-  
 “ ledge, at first Sight of these Objects through a  
 “ concave Lens, that they all appear smaller, exactly  
 “ in the same Manner as if he saw them with his  
 “ naked Eye at a greater Distance; what can be  
 “ plainer, than that this smaller Appearance suggests  
 “ to him the usual Idea of that greater Distance -  
 “ which has been constantly annexed to it by Ex-  
 “ perience from his Infancy? And the like may  
 “ be said of the greater and nearer Appearances of  
 “ Objects seen through a convex Lens, or in a con-  
 “ cave Looking glass.”

These Quotations include our Author's own Solution of the Question concerning the *Causes that suggest our Ideas of Distance*. He has likewise, in divers Parts of the Remarks, examined the different Opinions of other Writers on the same Topic, whereby he has at once shewn their Insufficiency, and established his own. He has proved our Ideas of this kind not to depend on different Degrees of Divergency of Rays, nor of apparent Confusion, nor of Faintness and Brightness, nor on the Straining of the Eye. He has certainly illustrated this Point more than any other has done; and by the Principles he has advanced and demonstrated has cleared up some Difficulties which puzzled, or could not be accounted for by some of the ablest Proficients in the Science of Opticks. The Reader will be convinced of this, who, besides the Passages above-quoted, peruses what the Doctor advances, in those Paragraphs of his System and Remarks here refer'd to. \*

\* System, Par. 139, 140, 147—151, 158, 161, 395. Remarks, Par. 205, 209—248, 260, 274—286, 389.

It is time I should shut up this Article. I could further enrich it, by other curious Extracts ; but my Business is not to transcribe our learned Author's Work, but only to give such Specimens thereof, as may enable the Reader to understand its Nature, and give him a Notion of the Pleasure and Advantage he will reap in the Study of it.

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## A R T I C L E XXXIV.

*An APOLOGY for the Jews, and their Religion, against the Calumnies of the Ægyptian, the Greek, and the Roman Writers; with Remarks upon Mr. Toland's Origines Judai-cæ, relating to that Subject.*

### P A R T II.

By CHARLES LAMOTTE, D. D. Chaplain to his Royal Highness the Prince of WALES.

— *Cupiens illidere Dentem,  
Offendit Solido.*

To the AUTHOR of the *History of the Works of the LEARNED.*

S I R,

THE first Part of this Vindication, which you published in your History for last *January*, broke off, just as I was about to consider the Account which *Plutarch* has given of the *Jews*, and to refute the Calumnies he has cast upon that People. It is here, therefore, I resume the Office I have undertaken of their Apologist, and observe, That tho' our present Antagonist is otherwise an exact and judicious Writer ; and withall, lived in an Age where he might have had the fullest and truest Information, yet in relation to the *Jews* he seems to be wholly in the dark, is full of Blunders and Mistakes, and equals, if not exceeds, all the other Writers in the Calumnies



Calumnies he has cast upon them. Not content with the old Accusations of their Leprosy, their Expulsion out of *Egypt*, and their adoring an Ass's Head, he brings a new and very extraordinary Charge against them, I mean that of their worshipping Swine, the vilest and most filthy Animals, and to which they always had the greatest Horror and Aversion. Learned Men have been divided in their Opinions concerning the Prohibition of Swine's Flesh in the *Jewish* Law, and the Aversion the *Jews* had for that Animal. 1<sup>st</sup>, *Clemens* of *Alexandria*, an ancient Father, thinks it was because the Hog, more than any other Creature, roots up Trees and Plants, and destroys the Fruits of the Earth. 2<sup>dly</sup>, *Vossius* and *Cunæus*, who have written excellently about the Customs, Manners and Religion of the *Jews*, believe the Reason was, that this rich Food was apt to heat and inflame the Blood, and to produce Leprosies and cutaneous Distempers, which, as appears by the Law of *Moses*, were very rife and frequent in those Countries. 3<sup>dly</sup>, Others fancy this Prohibition was to deter them from Idolatry, that Animal being the first that was offer'd in Sacrifice to the Gods of the Heathens, and chiefly employ'd in the most filthy and impure of their Sacrifices, I mean the Mysteries of the Goddess *Ceres*.

But if after those great Men I may presume to give my Opinion, I rather believe this Prohibition was mystical and symbolical, like many Commands of that Law-giver, and was intended to deter the *Jews* from Filthiness, Impurity, and from imitating the Swine, who delight in weltering and rolling in Mud, which Quality in that Animal became a proverbial Saying, and was applied by *St. Peter* to those Hereticks, who, forsaking the true and righteous Way, return'd to their Filthiness again, as a Sow, that was washed, to her wallowing in the Mire. For this some of them were so remarkable,

that a Sect among them, in the second Century, was call'd Βορβοεῖται, *Canosi*, dirty and muddy People: St. *Epiphanius* saith of these Hereticks, that, besides the Impurities they were guilty of, they denied a Judgment to come, which is not at all to be wonder'd at, since they could find no great Comfort in that Thought, nor expect any thing in another World but the severest Doom for their loose and wicked Lives. But to return to *Plutarch*, he had, without Doubt, observed that the *Jews* never offer'd the Swine to God, nor, like other Nations, kill'd them for their own eating; and from thence he might conclude, that this must come from some peculiar Regard and Veneration they had for that Animal, as I have already observed, that their not offering the First-born of the Ases, but redeeming it with Money, might have given Occasion to the Notion of their worshipping that Beast. *Juvenal* seems to have had this very Thought in his 14th Satire, where, speaking of the *Jews*, he saith,

*They were so superstitious that they would sooner dine  
Upon the Flesh of Men, than that of Swine.*

*Juven. 14. by Mr. Dryden, Jun.*

Which, in another Place, the same Poet imputes to the Regard and Clemency they had for that Animal; and might also, perhaps, have given Occasion for the Joke that *Augustus* made upon *Herod*, when he heard he had destroy'd one of his Sons in a Massacre; namely, *That he would rather be his Hog than his Son, because he should meet with greater Mercy and Compassion from him.* But the Reason that *Plutarch* gives for their worshipping of Swine is as odd and extraordinary as the Charge itself. He saith, they did it out of Gratitude to those Animals, who had taught them the Art of Ploughing their Ground. But I am persuaded his Memory fail'd him here, and that he mistook the *Jews* for the  
*Egyptians,*

*Egyptians*, to whom (if we may believe *Herodotus*) the Swine not only taught Agriculture, but did actually plough their Lands for them. That Historian saith of the *Egyptians*, that they did not make use of the Plough for their Lands, as other Nations did, but that after the *Nile*, by its natural overflowing, had moisten'd and water'd the Soil, upon the falling and subsiding of the Water, every one, after he had sown his Seed, drove his Swine into the Field, which being well turned up and trampled by those Animals, he then patiently waited for his Harvest. Be it as it will, nothing could be more absurd than accusing the *Jews* of worshipping an Animal to which they had the greatest Horror and Aversion; such is the Strength of Prejudice to cloud the clearest Eyes, and to sway and bias the most impartial Minds.

If it be ask'd, whence came this national Hatred, this inveterate Malice of those Heathen Writers against the *Jews*? The Question I conceive is not hard to answer; for, besides that *Josephus*, their own Countryman, describes them in his Time as a vile and degenerate People, guilty of all manner of Vice, Falsehood and Wickedness; besides this, I say, the very Nature of their Religion might produce this Effect, and must contribute to this general Hatred. They were absolutely to separate from all those of other Religions, which Separation was to extend to all Family-intercourse of eating and drinking together; all Cohabitations, Intermarriages, Alliances in War, or any Conjunction of Interest, tho' it should appear ever so necessary for mutual Defence and Self-preservation: And this (if we may believe the *Latin Poet*) they carried so far as to deny the common Offices of Mercy, Compassion and Humanity to all that were of a different Belief and Persuasion from themselves.



*Ask then the Road, and they shall point you wrong,  
Because you do not to their Tribe belong.*

*They'll not betray a Spring to quench your Thirst,  
Unless you shew them Circumcision first.*

*So are they taught, and do it to obey*

*Their Fathers, who observe the Sabbath-Day.*

Dryden's *Juvenal*.

Now this, if it was true, or only believed to be so, was enough to expose them to the Ill-will and Aversion of Mankind. Lastly, what might dip their Pens more into Gall, and give a keener Edge to the Malice of the later Writers of the Affairs of *Rome* was, that the *Jews* had a long Time given a great deal of Trouble to the *Romans*, had been a Thorn in their Side, had cut off many Thousands of them, and obstinately resisted their Power till their utter Ruin and Destruction; such a Destruction as is hardly parallel'd in History: So that, as *Socrates* used to say, that nothing was easier at *Athens*, than to rail at their Enemies, the *Persians*, 'tis likely nothing could be more pleasing and popular at *Rome*, than to abuse and revile the *Jews*, and to represent them as the Dregs and Refuse of Mankind, and as a Nation hated and detested both by the Gods and Men.

I come now to consider those earlier Authors, that have written of the *Jews* and their Religion, of whom I have observ'd above, that they have given truer and fairer Accounts than the later Writers, tho' they had not the same Advantages of Information as the others. The first, in point of Time, is the famous *Cicero*, in his Oration for *Flaccus*. I do not bring this great Orator upon the Scene, for his having said any thing in favour of that Nation, but because he has said so very little against it. Tho' his Subject so readily and naturally led him to rip up all their Faults, and

to blacken and expose them to the utmost of his Power, when the Liberty which Pleaders are allowed to take at the Bar, might have justified and excused him in it; but especially when the Interest and Cause of his Client seem'd to require it of him. His Case was this. *Flaccus* was accus'd of hindering those Sums of Money from going to *Jerusalem*, which every Year, from *Rome*, and other Provinces of the Empire, used to be sent thither. His Accusers were the *Greeks*, *Phrygians*, the *Carians*, and the *Jews*. These last, I confess, he has been pretty free with; but not so rough and severe as upon the other Witnesses. He declares the *Greeks* to be People of no manner of Worth, Credit and Reputation, false and unfaithful in their Promises and Contracts, according to the old Saying, *Græca Fide*. The *Phrygians* and *Carians* he pronounces infamous, even to a Proverb. The *Jews* now come the next in his Way; and here let us see in what a Manner he has treated them.

*Quid dignum tanto tulit hic Promissor Hiatus?*

He has not so much as mention'd any of the Scandals and Calumnies which other Writers have charg'd them with. He has not represented them as a wicked and wandering People, who, under a Pretence of a Command from God, had taken Possession of the Land of *Judea*, by cutting off all the Inhabitants with the Sword. He does not tell his Audience, that they were a nasty, vile and scandalous People, who, for their Scabs and Leprosy, had been expell'd out of *Egypt*. And lastly, he does not charge them with worshipping such vile Animals as an *Ass* and a *Hog*; and yet this was the very Thing he was to do, and what, had he known it to be true, he could not have omitted, to defend and vindicate his Client. Here was room for him to display his Eloquence,

Eloquence, and to declare it was a vain and useleſs Expenſe to carry ſo much Treafure to a Temple, ſo infamous for its Worſhip, and where ſuch vile and deſpicable Animals as Affes and Hogs were ador'd by the People. But, *de hoc altum prorsus ſilentium.* He has not mention'd one ſingle Word of this. Let us then ſee the very worſt he hath ſaid of the *Jews*. He calls their Religion a barbarous Superſtition, and *Jeruſalem* a ſuſpicious and railing City. He pronounces the *Jewiſh* Religion to be unſuitable to the Splendor and Gravity, and the Cuſtoms of the *Romans*. He inſinuates, that they were a People not well affected to the *Roman* State; and urges the Conqueſt of them by *Pompey*, as an Argument againſt the Truth of their Religion; which laſt Accuſation, far from being a Slur and Diſgrace to them, rather turn'd to their Honour, ſince they then made a noble Stand for the Laws, Liberties, and Religion of their Country, and were only borne down and over-power'd by the ſuperior Forces of the *Romans*. Now, I will appeal to all the World, whether ſuch looſe Accuſations, ſuch common Topicks of Slander, do not plainly ſhew, that the Orator had play'd all his Batteries, ſpent all his Ammunition, and had really nothing more to alledge againſt them; and whether ſuch Random-Shots from an Enemy, and ſuch an Enemy as *Cicero* was, who uſed to take all Advantages to defend his Clients, and to cruſh his Adverſaries (as appears by his violent Invectives againſt *Antony* and *Catiline*;) whether theſe, I ſay, do not make more for the Honour of the *Jews*, than the Praises and Encomiums which ſome other Writers might have beſtowed upon them.

The next Author that comes in order of Time is, *Trogus Pompeius*, as abridg'd by *Juſtin*. This Hiſtorian lived in the Time of *Auguſtus Caſar*. I know a Writer of ſome Figure in the learned World, by a Miſtake hardly to be excuſed,  
has



has placed him much lower, viz. under the Empire of *Antoninus Pius*; an Error he was led into by *Justin*, his Abridger, who lived at that Time, and, 'tis thought, dedicated his Epitome to that Prince. I call it an Error hardly to be excused, since, had he but look'd into his *Justin Trogus* himself, it would have set him right, who there declares, that his Grandfather was made a Citizen of *Rome* by the Favour of *Pompey* the Great; and that his Father, after he had carried Arms under *Julius Cæsar*, was made his Secretary, and had the honourable Post of being Keeper of his Seal. But we need not wonder at such an Oversight in a Writer, who, in the same Breath, and in the Compass of three Lines, has committed two other very great Mistakes; the first, by calling *Justin* the Scholar of *Trogus Pompeius*, who lived about two hundred Years before him; the other, in confounding *Justin Martyr* and *Justin* the Historian, and making them the same Man; tho' they are as different as *Plutarch* and *Tacitus*, *Virgil* and *Ovid*, or any other Writers. For *Justin* the Abridger was a *Roman* by Birth, and wrote in that Language; but the Martyr was a *Syrian* of *Neapolis* or *Sichem*, in *Palestine*, and wrote his Work in *Greek*. Besides, the lame, fabulous, and imperfect Account the Historian gives of *Joseph*, *Moses*, and the *Israelites*, plainly shews, that he could not be a Christian. It may be said indeed his Epitome of *Trogus* was written before his Conversion, and before he wrote his Christian Works. But it cannot be imagin'd but, if he had been a Christian afterwards, he would have rectified those Faults, and corrected those palpable Mistakes. I have often wonder'd, that he that might have look'd into *Josephus*, and consulted the *Jews* or the Christians, who, in his Time, were very numerous in the *Roman* Empire, did not, by their Help, correct *Trogus Pompeius's* lame Account of the *Jews*. But perhaps he did not care, or made a Scruple to re-

cede from his Original, and was willing to make his Abridgment as exact and faithful as he could. If so, this must turn to his Honour, and recommend his Labours to the World. It hath been the Opinion of some learned Men, that *Justin* suppressed and destroyed his Original on purpose, the better to recommend his Abridgment to his Readers. But as this is only *gratis dictum*, a mere Suspicion and bare Assertion, without any manner of Proof, it is both fairer and juster to confess, with a learned Man,\* that we are oblig'd to *Justin*, by whose Industry the great Labour of *Trogus* is so happily reduced into little, that we have few *Latin* Compositions more considerable than his Epitome, either for the Style, or the Matter thereof. Yet one would think such Writers are not sufficiently discharg'd, in asserting that they have left valuable Works behind them, unless it be made to appear, that they have not been accessory to the Loss of their Originals, which is a Crime imputed to them by learned Men. I know Abridgers, generally speaking, do more harm than good, and often, like Moths and Worms that gnaw History, have made such a Spoil therein, that there often remain but miserable Shreads of the first Contexture. But I cannot believe this was the Case here, nor help thinking but that such Abridgments, as this of *Justin*, ought to be very valuable and acceptable to us, because we can have recourse to no other Relations of the Matter they deliver. But to return to *Trogus's* Account of the *Jews*, though, in the main, it is very fabulous, and abounds with Mistakes; yet through these Mazes and Darkness, one may perceive such Shades and Nuances of Truth, such true and real Facts, as would induce one to believe either that he had cursorily read over the Holy Writings, or had copied from those that had but imperfectly consulted them. He derives their Original from *Da-*

\* *Lamotte Le'Vayer.*

*mafcus*, and faith, that *Jacob* or *Israel* had ten Sons, that he divided his Kingdom between them, that *Joseph* was the youngest, and that by his Skill and Sagacity in explaining Prodigies and Dreams, he preserved Egypt from perishing by Famine ; that *Moses* was his Son, who, besides the Learning and Sciences he had received from his Father, was recommended by the Beauty and Comeliness of his Person ; that he march'd out of *Egypt* at the Head of the *Jews*, when, by reason of Leprosy, and scabby Diseases, they were obliged to quit that Country. But what is very remarkable is, that he has not pick'd up, nor retail'd any of those Slanders and Calumnies which other Writers have cast upon that Nation. He saith not one Word of their consecrating the Head of an Ass in their Sanctuary, or worshipping a Hog in their Temple ; nay, in that very Place where he seems to bear the hardest upon them, I mean the Case of their Leprosy, he shews such an exact Parallel between his Account and that of *Moses*, and speaks so dubiously of that Matter, that he really clears the *Jews* of that Scandal, fixes it upon the *Egyptians*, and (as I have observed above) rather confirms than disproves the Narration of the *Jewish* Law-giver.

The last Author I shall bring upon the Scene is *Strabo*, the famous Geographer, at *qualem virum!* the most excellent Writer, in his Way, of all the Ancients. I shall dwell longer, and lay a greater Stress upon him, because he is the only Author that seems to have done Justice to the *Jews* and their Religion, and one whose Evidence is unexceptionable. Now the Character of an Evidence, every one knows, is of great Weight, and very material in the deciding Controversies, and in acquitting or condemning the Accused ; and that the Testimony of *Strabo* is beyond Exception, may appear first, from his State and Profession, and Condition of Life ; secondly, from the Nature and Character



Character of his Writings. And first, He was a Heathen Philosopher, of a considerable Figure in his Time. *Vossius* calls him, *egregium Philosophum*, an excellent Philosopher. Besides, he was of the most strict and rigid Sect of the *Stoicians*, who, of all of them, were the least inclinable to Superstition and Bigottry ; and can never, therefore, be supposed to have been biaſſed in favour of the *Jews*. Then, ſecondly, as to his Character, as a Writer, this Article alſo may take in two Things. Firſt, great Care and Exactneſs in collecting and compiling Materials. And, ſecondly, the Fidelity he obſerved in the Publication of them ; in both which, *parem ullum vix invenies, ſuperiorem neminem*, 'tis not eaſy to find his Equal, impoſſible to meet with his Superior. As to his Exactneſs and Care in the Choice of his Matters, he ſpared no Pains, Labour and Coſt, to come at the Truth. Reſolving to take nothing upon Truſt, he went in Perſon to the very Places he writes of ; and, travelling to all the Countries he deſign'd to deſcribe, heard every thing with his own Ears, and ſaw every thing with his own Eyes. “ I travell'd, ſaith he, Weſterly, “ from *Armenia* to the Coaſt of *Etruria*, oppoſite “ to *Sardinia* ; and, Southerly, from the *Pontus* “ *Euxinus* to the fartheſt Parts of *Ethiopia* ; nor “ ſhall you find any one who hath ever deſcrib'd “ the Situation and Courſe of Countries, that has “ perform'd more in this kind than myſelf ; for “ thoſe that may, perhaps, have ſeen more of the “ Weſtern Parts, have not ſeen ſo much of the “ Eaſt as I have done ; and this I can alſo affirm “ of the North and South.” And this his Exactneſs in procuring and preparing his Materials, muſt alſo ſhew his Veracity in the recording of them ; ſince it cannot be ſuppoſed he would ever have taken ſuch Pains, but with a Deſign to tranſmit the Truth to Poſterity in his Work, of which 'tis hard to ſay, whether it is written with more Force of Genius and

Erudition, or whether 'tis more useful and entertaining to his Readers. Now I will appeal to all the World, whether such Authority as this must not sink the Balance on his Side, and be of great Weight in favour of the *Jews*? Let us now see then what this exact, judicious, and impartial Writer saith of the Religion of that People. He does not, like *Tacitus*, call it a vile and contemptible Superstition; he does not say, that what was sacred among the *Romans*, was profane with the *Jews*; and that what was esteem'd wicked and incestuous among other Nations, was allow'd to be lawful, and was practis'd among them. He does not say, with that Writer, that they were oblig'd, from their Cradle and Infancy, to despise the Gods, to renounce their Country, to give up all Love and Affection to it, and to look on their Parents, Children and Brothers, as vile and contemptible, and deserving no manner of Regard from them. Different, vastly different is the Notion he gives of the *Jews* and their Religion. He calls it a truly just and pious Institution, and saith, the Successors of *Moses* were truly just, truly religious, as long as they continued to live according to his Law, and strictly conform'd to his Commands. A Confession, which nothing but the Force of Truth could draw from a Heathen Philosopher, and which does as much Honour to *Judaism* as any thing that a *Hebrew* or Christian Writer could have said in its Favour. In this (saith a judicious Critick and Commentator upon *Strabo*) he widely differs from the Malignity of *Tacitus*, and other Heathen Writers, and plainly declares the Truth and Holiness of the *Jewish* Religion. I shall transcribe but one Passage more from this Author, wherein he does full Justice to *Moses*, shews the Notion he had of the Unity of a God, the true Worship that ought to be paid to him, and also the Horror and Aversion that *Jewish* Law-giver had for Idolatry. “ *Moses*,

“ faith he, blames the *Egyptians* for the wrong No-  
 “ tions they had of God, who attributed to him the  
 “ Figures of Beasts and Animals ; and also the *Afri-*  
 “ *cans* and *Grecians*, who represented him by Images  
 “ of Men, and asserts, that that alone was God,  
 “ which contains or compasseth all of us, the Earth,  
 “ the Sea, and what we call the World, the Hea-  
 “ ven, and universal Nature.” From these Words,  
 Mr. *Toland*, in his *Origines Judaicæ* (a Book writ-  
 ten on purpose to sink the Character of *Moses*, to  
 blast and discredit his Writings, and to insult the  
 learned *Huetius* (who had ten times more Know-  
 ledge and Erudition than himself) from these  
 Words, I say, he observes, that the Worship and  
 Religion which *Strabo* assigns to *Moses* and the  
*Jews*, was *Panteism* ; or, to speak with the Mo-  
 derns, *Spinozism* ; the Worship of the Soul of the  
 World, the *anima Mundi*, and the Virtue of Na-  
 ture, diffused over all the Creatures in the World ;  
 which, he saith, was the Opinion of some of the  
 ancient *Greeks* and *Romans*, and is now the Philoso-  
 phy of the learned Men in *China* and in the East.  
 This Charge seems to be a pretty heavy one, in-  
 deed ; but I can by no means think, that this was  
 the Meaning of the Words of *Strabo*, since they  
 may fairly admit of another Sense more suitable to  
 the Dignity and Majesty of God and Man, agree-  
 able to the Notions and Religion of the *Jews*, name-  
 ly, that *Moses* taught that that alone was God,  
 which contains and comprehends us all, the Earth,  
 the Sea, and Heaven, and what we call universal  
 Nature ; or, to speak in the Scripture-Language,  
*Who has gather’d the Wind in his Fists, who has*  
*bound the Waters in a Garment, and who has esta-*  
*blished all the Ends of the Earth,* Prov. xxx. 4.  
*Who has measured the Waters in the Hollow of his*  
*Hand, and meted out Heaven, and comprehends the*  
*Dust of the Earth in a Measure,* Isa. xl. 2. And  
 this Omni-comprehension of God, if I may so  
 call



call it, has always been reckon'd inseparable from the supreme Being; insomuch that some learned Men have thought that this was the genuine and proper Sense of the Word *παντοκράτωρ*, the Epithet given to God in our Creed, *quasi* *παντα κρατῶν*, containing and comprehending all Things. This is affirm'd by an ancient and venerable Father in the second Century, who was the sixth Bishop of *Antioch* after *St. Peter*, I mean, *Theophilus*, who, giving an Account of those Words which are attributed to God, as *Lord and the Highest*, tells us, that he is called *παντοκράτωρ*, because he contains and comprehends all Things (*ἐμπειριέχει*, the very Word that *Strabo* has made use of in the Passage before us;) “for, adds he, the Height of  
“ the Heavens, the Depth of the Abyss, and the  
“ Bounds of the habitable World, are in his Hands.” But the learned and ingenious Author of the History of the Apostles Creed goes farther still. He not only maintains, that this was the true and proper Meaning of the Word *παντοκράτωρ*, but asserts, that it was inserted into that Symbol by the Compilers of the Creed, with a particular View to a certain Heresy, and with a Design to oppose the Gnosticks, who did not allow that all-containing and comprehending Power in the Deity; but confined it within a certain Place, they call'd the *πλήρωμα*, bound and limited by a certain Being, call'd *ὄρον*, the mere Fiction and Invention of their Brains; and this, he saith, exactly agrees and answers the Etymon, *παντοκράτωρ*, from *παντα κρατῶν*, which does not signify to rule and govern, but to take in and comprehend all. But, granting Mr. *Toland's* Observation to be true, and that *Strabo* did really ascribe such a Belief and Religion to the *Jewish* Law-giver, or one worse than that, if we can imagine any thing that is so, I cannot see, for my Life, how this can in the least affect the Religion of the *Jews*; for it can only

serve to shew that this Greek Writer had but a very imperfect Knowledge of *Judaism*, and had not taken due Care, *Fontes adire remotos*, to go to the very Springs, and to consult the Originals of the Sacred Writings. What makes me believe that he had never seen them is, that he takes no manner of Notice of the Account given by *Moses* of the Land of the *Jews*, which seems so widely to differ from his own (the first calling it a Land flowing with Milk and Honey; the last, not a good and happy Soil, or desirable Place to live in, *non felici solo nec ἐπιφθόρον*) nor passeth the least Censure upon it, as he has frequently done, and that with much Freedom, by the Writers of the greatest Figure among the Ancients; as when he saith, that one ought to give greater Credit to *Homer* and *Hesiod*, when they speak of their Heroes, and even to some of the Tragick Writers, than to *Herodotus*, *Ctesias*, *Hellanicus*, and other Authors of that sort; and that we ought to be cautious in believing the Writers of the Life of *Alexander* the Great, who impose on their Readers, and invent many Things to magnify the Actions of that Prince, and to set off their Hero; and who, writing of Matters done at a great Distance, towards the extreme Parts of *Asia*, might expect not to be so easily found out. This, I say, is enough to convince me, that *Strabo* had never read the Books of *Moses* in their Original; which, if he had, would have told him that the *Jewish* Nation was very far from *Pantheism*, or *Spinozism*, and from professing such an absurd and senseless Religion, but that the God, whom *Moses* had enjoin'd them to adore, was an only, supreme, immortal, and unchangeable Being, which comprehends and contains all things in the World, and governs and directs them according to his Wisdom and Pleasure, as has been confessed by *Tacitus* and others of their greatest Enemies, and was as much as *Jews* or *Christians* themselves could say. Be it as it will, let the

the Sense of this Place in *Strabo* be what it will, 'tis certain that Writer was very far from having a mean or bad Opinion of the *Jewish* Religion, but rather had very favourable Thoughts of it; since he call'd it, as I have shewn above, a truly just and pious Institution, and declared, that the Successors of *Moses* continued to be truly just, truly religious, whilst they governed themselves by his Laws and conform'd to his Commands, which is all I at present contend for, and for which I first quoted that excellent Writer. *Strabo* saith farther, in Commendation of *Moses*, that he affirmed, that it was stupid and senseless to imagine, “ that God  
“ could, in any manner, resemble those Creatures  
“ which are present with us; and we behold with  
“ our Eyes, that the true Way of serving him,  
“ was to reject Idols and Image-Worship, and with  
“ a pure, chaste and undefiled Mind, to adore  
“ him in a Temple that was worthy of him, and  
“ that without any Image or Figure; that to such  
“ true and sincere Worshipers he would not fail  
“ from time to time to send good Visions and  
“ Dreams; in a word, that no Help and As-  
“ sistance could be expected from Idols and Images,  
“ and that all the Happiness in the World came  
“ from God alone.” Words which, coming from the Mouth of a Heathen, and a Stoic Philosopher, ought, for the Honour of *Moses* and his Religion, to be written in Characters of Gold, to silence the Lies and Calumnies of spiteful, malicious Writers, and cover even some Christians, in our Days, with Shame and Confusion, who, notwithstanding the bright Light of Revelation they enjoy, the many Penalties and Judgments that, in almost every Page of the holy Writings, are pronounced against Idolatry, can be so senseless and stupid as to represent God by an Image, and, under the Figure of a frail mortal Man, to worship the great Lord and Governor of the World.



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